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WEDNESDAY, SEPTEMBER 29, 1830.

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Vol. XV.

RELIGIOUS.

WHAT THE PRESENT CRISIS DEMANDS.

Too commonly now, the character of religion-ist is merged in the character of statesman, or ist is merged in the character of statesman, or lawyer, or physician, or merchant, or tradesman, or even of man or woman of fashion. I blush while I speak of it, but it is true; this age beholds shionable disciples of a *crucified Jesus*. All this nust, we think, be altered. If religion be any hing, it is every thing. If the Bible be not a fashio it is most that every other distinction of a it is meet that every other distinction of a istian be merged in that of religionist. Our private history, the arrangements of our business. the discipline of our families, our intercourse with society, must show that we do really care very lit-tic about every thing else, if we can only promote the growth of vital piety in their own souls, and in

the souls of those around us.

But to be somewhat more particular. New efforts are required of ministers of the gospel. The times seem to demand that our lives be much more laborious than formerly. We must labor more abundantly in preparation for the pulpit; we must preach more in season, and out of season; we must visit our people more frequently, and more religiously; we must exhort more fervently; and thus make our moral influence more universally, and more deeply felt, upon all classes, but specially upon the young. If it be said, that clergymen argenerally, as laborious as their health will admit, may grant it; but still, we would ask might we may grant it; but still, we would ask might they not frequently obtain better health? Every one of us, surely, might understand and obey the laws of his animal economy. If we would do this, then we should less frequently complain of ill health. Besides, who of us, with the firmest health, has ever accomplished half the labor of Baxter, or Payson, who were invalids through

It will be necessary that our efforts be more systematic. We act so much at random, that the la-bors of one day interfere with those of another, and thus much, invaluable time is lost. Who that has thus much, invaluable time is lost. Who that has had the least experience in the ministry, does not see to how much better purpose he would have fived had he resolutely set about doing one thing a time, and doing that thing thoroughly bould every one of us survey the field which God placed before him, and begin now to direct se influences, which, ten years hence, will be ed into operation; and should we thus labor car after year upon the best plan that prayerful consideration, will enable us to devise—would not our lives be spent to vastly better effect?

our lives be spent to vastly better effect?

Again. The approaching crisis will demand a greater amount of intellectual vigor. The work will call for strong arms—and for very many of them. Ministers will find it necessary to devote the control of themselves, more exclusively, to severe studies to original thinking, and to every sort of discipline which may render the mind a more efficient instruwhich may render the mind a more elicient instru-ment for swaying the opinions of men. Perhaps it will not be amiss to add, that the present state of society seems specially to demand of us, a more pro-tion; of the various connexions which God has es-tablished between moral laws, and the laws of the universe about us; and a deep and intimate ac-qualitance with the unadulterated oracles of divine texts if rescribed in the languages in which they ruth, if possible, in the languages in which they vere originally written.

But more than any thing else, do we need im-

provement in personal piety, in the experience of religion in our own souls. We must approach nearer to the luminary, if we would reflect more of its light. Nothing but ardent love to God, and unshaken trust in his promises, will animate us anid the labors to which the necessities of the charch will call by. In the absence of these, we church will call us. In the absence of these, we have no reason to expect that the influences of the Holy Spirit will attend upon our efforts, without which, they would be as unable to excite a holy volition, as to create a world. When ministers of Christ thus labor for Christ, thus love Him, and thus trust in Him—then may we hope to see the American churches.

But the principles which apply to a minister, But the principles which apply to a minister, apply, also, to every Christian man. I add then, secondly, the necessities of the church require new efforts of laymen. A religious man, every where, and at all times, must be a religionist.

It is necessary that Christians begin to use their property as stewards. The principles of the gospel must be carried into the business of our every day expenditure. We must sacrifice to Christ our love of pleasure, of ostentation, and of accumulation—or we must cease to pray "Thy kingdom come."

I see men professing godliness, spending their property profusely in obedience to all the calls of a erty profusely, in obedience to all the calls of a world that knows not God; or else hoarding it up, with miserly avarice, to ruin the souls of the ng generation; but I confess, I do not see how y will answer for it " to the Judge of quick and

2. The cause of Christ, requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic times the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged, they that were scattered abroad, went every where, preaching the word. Now we do not say, that you are required to be preachers; but we do say that religion requires you to consider the promotion of piety in the hearts of men, of more importance than any thing else. The management of the religious charities of the day belongs to you. It is now done principally by the clergy. Its tendency is to render them secular. It makes them men of executive energy, rather than of deep thought, and com-manding eloquence. The cause would gain much by a division of labor. Brethren, you are called upon to come forward and relieve us from this serice. But yet more-every man who knows the value of the soul, may speak of its value to his neighbor. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The pro-motion of piety, in the hearts of others, should enter as much into every man's daily arrangements as the care of the body that perisheth. When this spirit shall have become universal—something will

Do you say, that you have not the requisite information? I ask, does it require much information, to remind men that they are going to the judgment seat of Christ? But I say again, why have you not information? The intellect is by far the most valuable, as well as the most improvable possession, with which God has entrusted you why have you not rendered it a better jetter. -why have you not rendered it a better instru-ment, to serve Him? Every Christian, in such

a country as this, ought to be a well informed man.

And lastly, as I said before, the cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a

life of closer communion with God. Your money and labors, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all, are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.—Dr. Wayland's Sermon.

UNITARIANISM AND DR. CHANNING.

The following paragraphs are from the London "Inectual Repository and New Jerusalem Magazine.

But there is some reason to think that the Doctor is not less wanting in sincerity even where, as in the quotation before adduced, he attributes spiritual and moral gifts to the "Omnipotent Creator," as the actual, present Giver; since it appears from a passage I shall quote, that by God's working in mind of man, he only means man's natural use the mind of man, he only means man's natural use of his natural powers under the natural or assert influence of Christianity, as understood by Unitarians. After speaking of the influence of the Christian "doctrine of a Universal Father," as nprehended in *Christianity*, and of the display the "moral perfections" of Christ, &c. he is, "There are those who, instead of placing

the glory of Christianity in the pure and power-sel action which rr [not its revealed Author, ob-serve] gives to the human mind, seem to think that it is rather designed to substitute the activity of another for our own. They imagine the benefit of the religion to be, that it enlists on our side an Almighty Being, who does every thing for us. To disparage human agency, seems to be the essence of piety. They think Christ's glory to consist, not a quickening free agents [by his doctrine and ex-imple—not by vital principle actually communicated!] to act powerfully on themselves, but in changing them by an irresistible energy. They place a ing them by an irresistible energy. They place a Christian's happiness, not so much in powers and affections unfolded in his own breast [by himself,] as in a foreign care extended over him, in a foreign wisdom, which takes the place of his own intellice. Now the great purpose of Christianity is, to procure or offer to the mind a friend on whom it may passively lean, but to make the mind itself wise, strong and efficient. [The Loctrine of the Gospel, or "Christianity," is the maker, observe, not its author.] Its end is, not that wisdom and strength as subsisting in another, should do any thing for us, but that these attributes should grow [by our own natural cultivation of course,] in our own souls." In this passage, and what is connected with it, and indeed throughout his publication, the author skilfully hides his sentiments behind obscure generalities which turn any way, and, every here and there, meet almost any reader's taste whose scrutinizing eye does not pene-trace the surface, and whose slumbering judgment is soethed by sweetly sounding words, which, wan-ting char coherent ideas, are but empty nothings. ting char coherent ideas, are but empty nothings. If, in the passage just quoted, the author means to convey any idea at all, it must be this, that the Divine Operation, called the Holy Spirit, is a merely imaginary thing, a non-entity, a figure of speech; and that the Divine Operation is nothing more than the natural use of Christianity, with its doctrines, precepts, and narratives. No wonder, then, if "the Omnipotent Creator" be thus mocked with empty compliments, that his "Son" should receive no more substantial adoration. The Doctor's idea of "God's meration" upon the mind, is no idea of "God's operation" upon the mind, is no more like what those words naturally signify, than the idea of the deist, that God made the world, and gave it laws to work by, called the laws of na-ture, and then left it to go on by itself, is like the Scripture doctrine of perpetual preservation, and a superintending providence as to every particular

The Doctor has some very pleasing sentiments, -but then they cannot be trusted! in truth they do not really mean what they appear to mean! they describe results which can only take place, under his principles and system, in imagination; as when a person hears a beautiful moral sentiment, and mistakes his admiration of it for the actual possession of the virtue it describes, or to which it tends. This is a most grievous, soul-deceiving error, most subtle, and one that is almost universally prevalent. subtle, and one that is amost universary prevaent. It falls in with the other illusion, that truth has a necessary influence by itself, as applied by man, without his having any reference to the actual assistance of the Holy Spirit. But "the Word of God is the sword of the Spirit." What then can a sword effect by itself? its power is wholly in the hand that wields it; and that hand is not that of man, but of the Spirit. It is the Spirit that saves This school, however, seem to be unable to perceive any mean between "irresistible grace," and man's entire independence of grace operating in man's entire independence of grace operating in any way; and yet they must know, that "By grace [as the active cause] we are saved through faith [as the efficient means]." The saving influence of Truth belongs to the "Spirit of Truth" working in it, with it, and by it. But let us refresh our sight with some of the author's beautiful sentiments, until, by tasting them, we are obliged to confess, that they too are only "apples of Sodom,"

"Men are flying from an outward hell, when they carry within them the hell which they should chiefly dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind." But alas! although every one at all acquainted with himself must know that he is prone to evil by nature, by evil the Doctor means only actual evil as he proceeds to describe it. Afterwards he says, "To save is to heal the diseas-[diseased only by actual guilt.] "For this the Holy Spirit is given; and to this all the truths of Christianity conspire." But what is the this the Holy Spirit is given; and or this artistic truths of Christianity conspire." But what is the Holy Spirit? A quotation I have made from a preceding page seems to negative every idea commonly attached to the words. "Heaven is the perfection of the mind, and Christ gives it now just far as he raises the mind to celestial truth "Christ gives heaven only in proportion this elevation of character. The disinas he gives this elevation of character. The disinterestedness, and moral strength, and filial piety of the Christian, are not mere means of heaven, but heaven itself, and heaven now." But, O sad recol-lection, he does not mean that Christ is really the Giver of it, in very deed, as we have seen; but we are to be the constructors of our own heaver by means of his doctrine; the builders and springs of our own bliss; we are to make ourselves like of our own bliss; we are to make ourselves have God, and then pass the compliment upon our Teacher, by attributing our doing so to him. Surely this is but an imaginary heaven! "Heaven is the freed and sanctified mind, enjoying God through accordance with his attributes." Not, through accordance with his attributes." Not, observe, by the actual reception of them. Man is to free, or redeem, and sanctify himself, according to this system. "But once separate the idea of pardon from purity; once imagine that forgiveness

is possible to him who does not forsake sin; once make it an exemption from outward punishment, and not the admission of the reformed mind to favor and communion with God; and the doctrine of pardon becomes your peril." This is good; only we cannot but fear that the writer means by forgiveness an act of God out of, and not in, the soul of man. But now comes a sentiment which shows the principle that causes rottenness in all the best, and otherwise most beautiful sentiments contained in this author's writings. "Expect no good from Christ any further than you are exalted soul of man. But now comes a sentiment which shows the principle that causes rottenness in all the best, and otherwise most beautiful sentiments contained in this author's writings. "Expect no good from Christ any further than you are exalted by his character and teaching. [No mention of his spirit or actual operation.] Expect nothing from his cross success a power comes from to the

his spirit or actual operation.] Expect nothing from his cross, unless a power comes from it [that is from the nariative of the crucifixion,] strengthening you to 'bear his cross,' to 'drink his cup,' with his own unconquerable love. This is its [i. e. Christianity's] Highest influence 't We have then penetrated into the reesses of this smooth, plausible, and popular write's system. His writings are extensively and satisfring that operation so necessary, as introductory to the dominion of truth, which we describe by the somewhat harsh, but significant word, 'vastation.' It what harsh, but significant word, 'vastation.' It will help to divide the motley hosts of the alversa-ry, and so facilitate the final conquest of truth. Some of the Doctor's really emply forms of speech may be adopted by sincere minds, and become (through the receiver's ignorance of their real char acter.) filled with life and light from heaver. It is a most incoherent and contradictory system, as pre-sented by its framer; it is indeed, in plain truth, a piece of disingenuous shuffling. All its fine setti-ments, repeated in every possible variety of fine language, are mere froth floating before the wind,

and gilttering in the sunbeams.

The Doctor attributes action to Jesus Christ (and even to God) upon the mind, and means all the while what cannot amount to more than our own action upon our own minds (as a child's con-formity to his parent's instruction cannot be said to be an act of the parent.) And when he describes, in beautiful language, man's capability of improve-ment, but makes man (fallen as he is by nature) himself the author of it; when he appears to be speaking of that most important profess or change of mind called regeneration, and yet denies man's need of it; we cannot but exclaim, what a medley of religious sentiment is here presented! A Saviour whose saving action is a mere imagination creature is to be saved, who is himself taught that he is not in any danger! All experience testifies to the fallen tendency of man's dispositions and desires, and his inability to think a good thought without the actual assistance of his Saviour;—to such a creature virtue is extatically described, and he is bidden to come up to the description if it! As well might the lame man be entertained with a detail of the delights and benefits of good exercise, and be bibliour take and enjoy them, or beinformed of a creature is to be saved, who is himself taught that bidden to take and enjoy them; or beinformed of a physician, long since dead, who gaveand practised ellent rules for the promotion of health, which he might practise himself, if he were not hame. Would he not say, Tell me a physican who can give me actual rehef by the present and actual ad-ministration of an efficience predicts. Alms: there is no balm in the Gread of Unitarians; there is no physician there! But, instead thereof, there are found empiries, who, virtually, although not in words, reject the great Physician, and attempt to heal the wound of his people slightly, by nostrums

COUNT ZINZENDORF AT WYOMING,

OR THE SAFETY OF A SIMPLE TRUST N GOD. We have had frequent occasion to mention the name of Count Zinzendorf, of Saxony, the no-bleman who revived the ancient chusch of the United Brethren, and protected them it his do-núnions when they emigrated from Moravia in the early part of the last century. In the year 1742, this distinguished foreigner was in this country, with a view to establish a mission mone the Indians in Pennsylvania, and is be lieved to be the first white man who ever visited Wyoming, a tract of country on the Sisquehanus, above Wilksbarre, and then the resdence of the Shawanese Indians. The following anecdote of that visit is recorded in Chapman's Vyoning, and the editor of the Register of Penisylvania, who copies it into the last number of his work, says, "it is believed to be strictly correct." It affords a striking and beautiful illustration of the care which God takes of those who trust simply

in his providence. "Upon his arrival in America, Court Zinzenhad heard much of the ferocity of the Slawanese, formed a resolution to visit them. With this view he repaired to Tulpehocken, the residence of Conrad Weiser, a celebrated Indian interpreter, and Indian agent for the government, whom he wished to engage in the cause, and to ecompany him to the Shawanese town. Weiser was too much occupied in business to go imaediately to Wyoming, but he furnished the Court with letters to a missionary by the name of Mack, and the latter, accompanied by his wife, who could

speak the Indian language, proceeded immediately with Zinzendorf on the projected mission.

The Shawanese appeared to be alarmed on the arrival of the strangers, who pitched their tents on the banks of the river, a lttle below the town, and a council of the chie's having astown, and a council of the chies haring as sembled, the declared purpose of Zinzendorf was deliberately considered. To these unlettered children of the wilderness it appeared altogether improbable that a stranger should brave the dangers of a boisterous ocean, three thousand miles broad, for the sole purpose of instructing them in the means of obtaining happiness after death, and that too without requiring any compensation for his trouble and expense; and as they had observ-ed the anxiety of the white people to purchase lands of the Indians, they naturally concluded that the real object of Zinzendorf was either to procure from them the lands at Wyoming for his own use, to search for hidden treasures, or to examine the country with a view to future con-quest. It was accordingly resolved to assassin-ate him, and to do it privately, lest the knowledge of the transaction should produce a war with the English, who were settling the country below the

Zinzendorf was alone in his tent, seated upon a bundle of dry weeds, which composed his bed, and engaged in writing, when the assassins approached to execute their bloody commission. t was night, and the cool air of September had rendered a small fire necessary, to his comfort and convenience. A curtain formed of a blanket, and hung upon pins was the only guard to the entrance of his tent. The heat of his small fire had aroused a large rattle snake which lay in the weeds not far from it; and the reptile to enjoy it more effectually, crawled slowly into the tent and passed over one of his legs undiscovered. With-

formed their companions that the Great Spiriformed their companions that the Great Spiriformed their companions that the Great Spiriformed the white man, for they had found him with no door but a blanket, and had seen a large rattle-snake crawl over his legs without attempting to injure him.* This circumstance, together with the spirit had a spirit spirit and the spirit and the spirit spirit and the spirit spiri with the arrival soon afterwards of Conrad Weiswith the arrival soon alterwards of Conrad Weisser procured Zinzendorf the friendship and confidence of the Indians, and probably contributed essentially towards inducing many of them at a subsequent period to embrace the Christian religion. The Count having spent twenty days building by his Christian brethren on the north bank of the Lehigh, about eleven miles from its junction with the Delaware."—N. Y. Observer.

* This circumstance is not published in the Count's memclest, as he states, the brethren should think the conversion of part of the Shawance was attributable to their superstition, author, (Mr. Chapman, I received the narrative from a compan of Zinzeusdorf, who afterwards accompanied him to Wyoming.

THE SUNDAY SCHOOL SYSTEM.

No one thing in the modern improvements of moral educa ion and useful discipline of mind will bear comparison with ducted Sabbath School. The few remarks which we here esent, illustrate our views on the subject with perspicuity.-They are from the Christian Spectator for the present month Report of the American Sunday School Union."-Ch. Watch.

The principle on which this institution is built is exemplified every week in almost every Christian family. It is nothing more nor less than familiar instruction. An elder brother or sister sits down, instruction. An elder brother or sister sits down, surrounded by a group of the younger members of the family, to teach them lessons of morality and religion. There is here nothing stately, or distant, or reserved; it is just a familiar and affectionate interchange of thought, between those who know more and those who know less, for the benefit of the latter. And the same spirit that dictates this instruction, will also discover itself in a watchful regard for the interests of these young children, during the whole week, and during every week; in seasonable counsels, admonitions and efforts, designed to do them good. Now if we look in upon a Sabbath-school, what more do we see than this same principle brought into action upon a more extended scale; the children of many families collected in groups around their teachers, to receive instruction out of God's word, in the simplest manner possible. Here is no pulin the simplest manner possible. Here is no pur-pit formality; no assumption of authority, no dis-tant or awe-inspiring manner; nothing to chill the blood, or obstruct the utterance, or confuse the thoughts of a child. The voice which speaks to them is not the voice of a stranger; if it is not literally the voice of a brother or a sister, it is that of one whom they know and respect and love; and they listen to it with delicht. And in the and they listen to it with delight. And in the progress of the exercise, not only the teacher questions the child, but the child is encouraged to restion the teacher, and the whole is in every spect, as familiar as a common fire-side conver-ation. And the teacher does not forget his class during the week, but so far as circumstances permit, he takes cognizance of their conduct, and if he does his duty, offers up his prayers for them in the closet, that his next meeting with them, and every meeting with them, may subserve their best and immortal interests.

and immortal interests.

From the simplicity of its principle, the Subbathschool institution has this important advantage—
that it admits of universal application, both in
relation to circumstances and individuals.

In every large city there is a fearful amount of
population, who if left to themselves, will never

enter the door of a church, or come within the hearing of religious instruction. Now if we were to go around into these habitations of ignorance and wretchedness, and invite their miserable tenants to the house of God, and even furnish them with apparel decent for appearing there, we might possibly succeed in bringing them for a single Sab-bath, or a few Sabbaths; but as for making them regular attendants by any such means, it were unreasonable to expect it. Nay, if a church were built in the midst of such a population, and a dorf manifested a great auxiety to have the Gos-pel preached to the Indians; and allough he preacher established in it, and its doors thrown open to all, without a farthing's expense, if nothing more were done, that would be in a great degree, a neglected church, and that in the same degree, a useless ministry. But let a Sabbath-school be planted amidst such a population, and let pious and enterprising teachers be sent out into the highways and hedges, on an exploring tour of mercy, and they will bring into this sacred enclosure a multitude of children ready to perish; and here they will come under the full inluence of religious instruction; and as the Sal bath school is only a stepping stone to the church bath school is only a stepping stone to the church, almost before they or their parents are aware of it, they are in God's house, listening to his word and singing his praises. It is not manifest then, that the Sabbath-school, from the simplicity of its principle, does that which the church cannot do? Indeed it acts as a handmaid to the church; and having gathered its children together to receive its own appropriate blessing, it brings them with simplicity to the church to receive

PERSECUTION PREVENTED.

It is related in the papers of Richard, Earl of Cork, towards the conclusion of Queen Mary's cork, towards the conclusion of Queen Mary's reign, a Commission was signed for the persecution of the Irish Protestants; and to give greater weight to this important affair, Dr. Coke was nominated one of the Commissioners. The Doctor, on his way to Dublin, halted at Chester, tor, on his way to Dubin, halled at Chester, where he was waited upon by the Mayor, to whom in the course of conversation he imparted the object of his Mission, and exhibited the leather box that contained his credentials. The Landlady of the Inn where the interview took place, being a Protestant, and having overheard the conversation, seized an opportunity (whilst the Doctor was attending the Mayor to the bottom of the stairs) of exchanging the Commission for a dirty pack of cards, on the top of which she fa-cetiously turned up the knave of clubs. The Doctor not suspecting anything, secured his box and pursued his journey. Arriving at Dublin on the 7th of October, 1558, he lost no time in pre-senting himself to Lord Fitz-Walter and the priry council; to whom, after an explanatory speech, he presented his credentials in the box, which, to the astonishment of all present, contained only a

ine a vain thing, against the Lord, and against his anointed; he that sat in the heavens laughed at them, the Almighty had them in derision. The Queen died before the commission could be executed, and the Doctor has long since rendered his account to him that said, He that toucheth you, toucheth the apple of mine eye.

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The free.

tember 15, have amounted only to \$10,186 36 for Tracts sold, and \$1,965 12 in donations: total, \$12,101 48.

This amount is less than the receipts of the preeding year during the same period, by the sum of

The deficiency in the receipts has been such that the committee have been compelled to raise from the banks, on their own personal responsibility to meet dues since August 1, the sum of \$4,300 00.

And notes of members of the Committee, including the last mentioned sum, are now outstanding, which must be paid previous to January 1, to the amount of \$9,430 50.

By an actual inventory of the Society's means, By an actual inventory of the Society's means, presented in the last Annual Report, it is shown that (exclusive of the house furnished by citizens of New York, in which the Society's operations are conducted,) the whole that it possesses, including all due for Tracts sold on a credit, is only equal to the value of the publications in its General Depository, its stereotype plates, engravings, paper, and other materials in use in transacting its concerns. It has no permanent funds. Les publics ceras. It has no permanent funds. Its publica-tions are actually sold at cost—i. e. the whole amount received into the Treasury for such as are

sold does not exceed the amount expended in issu-ing them and bringing them into circulation. And it can increase the number of its publica-tions, and consequently the stock in its General Detions, and consequently the stock in its General Depository; and can sustain its Agents in exciting an interest in the churches, and extending its operations, especially at the West and South; and can make grants of Tracts to the destitute, in this and foreign lands, ONLY by the whole amount thus expended being contributed in the free donations of those who love this cause.

We beg the followers of the Lord Jesus to examine the above simple and definite statement of

amine the above simple and definite statement of

we beg those who are entertaining a vague idea hat our Benevolent Societies are abounding in We see those whose hearts have been rejoicing,

from moath to month, at the multiplied evidences of souls converted to Christ by means of Tracts, We beg these who have looked over our country and seen the wide openings for Tract circulation, of unparalleled interest, especially in all the new

destitute settlements, to examine it. We beg those Branch and Auxiliary Societies. which might contribute at least a small donation annually; and might, with some exertion, always

pay for the Tracts they order on delivery, to ex nine this statement.
We beg those Ladies, who might constitute their pastors directors and members for life, and have not done it; and those individuals who might contribute donations, large or small, to sustain this

Society, prayerfully to examine this statement of arge the hearts of his people, and warn them with ove to his cause; and that the glorious spread of he knowledge of a Redeemer upon this apostate earth may not be hindered.

MONTHLY TRACT DISTRIBUTION.

This good work is going on very extensively in our country. It is impossible now to specify the places from which we have received gratifying intelligence of souls converted, churches strengthened, and the cause of Christ advanced, through its instrumentality. The more the influence of this work, if performed by faithful distributors, is exof the command to carry the Gospel to "every creature." There are very few families compara-tively, even in the New Settlements at the West, in which some one of their members cannot read nd for such families, can Christians of our favorless than to go and read to them : Tract, and tell them the simple story of the cross?

We wish all who look at this system of effort to consider three items of good which it occasions— the good done by the Tracts distributed—by the the good done by the Tracts aistributeu—by the spiritual conversation, prayers, or other personal labors of Distributors—and in the promotion of active piety and growth in grace in the hearts of the Distributors themselves.

We pray those who love the Lord Jesus to consider when this world will be converted to him, unless private Christians, male and female, come for the converted with faithful whisters in

ward, and co-operate with faithful ministers, in carrying the Gospel to the fireside of those who feel not its value, and never enter the sanctuary where it is publicly proclaimed.

For the Boston Recorder TO THE FRIENDS OF SEAMEN.

A special benefit may be conferred on Seamen by furnishing them with suitable books for the em-ployment of their leisure hours at sea. On long voyages sailors have much leisure, and with proper a few books might be placed on board every pains a few books might be placed on board every vessel, which would furnish the seamen with the means of improvement, and they might return from their voyages instructed, if not converted. A Depository of books for this purpose has been established. tablished in Boston, for nearly two years past, and many thousands of books have been distributed, both old and new, and of every size from the small tract to the large bound volume. The benevolent both in city and country are respectfully invited both in city and country are respectfully invited to aid in this good work. Almost every man of reading will find in his house religious books and pamphlets which he might well spare, and which probably if it occurred to him, he would cheerfully devote to the moral and religious improvement of seamen. Bibles and Testaments, Hyum Books, Prayer Books, Sermons, either single or is volumes, Reports, Religious Magazines, or Periodicals, and Tracts, all or any of these, and either old of new, and in short any books which are calculated to improve the understandings, the morals, or the to improve the understandings, the morals, or the

B. 18 mill

hearts of men, would be found useful, and would be peculiarly acceptable at the present time. "The Seamens Bible and Tract Depository" is kept at No. 8 North Market Street, Boston, to which

place packages of Books may be sent.

J. GREENLEAY, Agent of Seamens Friend Soc.
Boston, Sept. 10, 1830.

BOSTON RECORDER.

WEDNESDAY, SEPTEMBER 29, 1830. FIRST CHURCH IN CAMBRIDGE.

On Tuesday, Sept. 21, the Corner Stone of the House of worship for the First Church and Shepard Society in Camworsing for the First Chine and Science Services bridge, was laid with appropriate ceremonies. The services commenced with the Address by Rev. Dr. Holmes, which will be found below; an Ode adapted to the occasion; prayer by Rev. Dr. Holmes; reading of a letter from Rev. Mr. Adams, the Junior Pastor; an Address and prayer by Rev. Mr. Green of Boston; a hymn; Benediction.

The following inscription was engraved on the silver plate, which was presented to the Society by a member of

JESUS CHRIST, THE CHIEF CORNER STONE,

THE CHURCH, THE PILLAR AND GROUND OF THE TEUTH. FIRST CHURCH AND SHEPARD SOCIETY

IN CAMBRIDGE:
ABIEL HOLMES
NAHEMIAH ADAMS
VILLIAM HILLIARD
JAMES MUNROE
DEACONS. JAMES MUNROE DEACONS.

XXI SEPTEMBER, MDCCCXXX.

This plate was enclosed in a leaden box and at the der the stone; and in the same nox were neposited the two pamphlets which had been published by the Church and Parish in reference to their controversy, the Columbian Centi-nel containing an account of the Centennial Celobration in Boston, and the Boston Recorder which contained an account of the ceremony at the first breaking of the ground designed

It was an occasion of deep and solemn joy to all the worshippers of the Lord Jesus Christ in that village. They called to mind the trials which they had endured, and felt confident that from that time the Lord would bless them; they were not unmindful of the attempts which had been made to prejudice the public against them and their cause, but they would appeal to God for testimony to their sincerity and religious integrity. The worshippers of Christ have a right to erect a house to His service; and if they are not able to do it unassisted, they have a right to ask their fellow Christians to aid them. Least of all can this right be denied, them on the very ground which their fathers chose for the bulwark of their peculiar religious principles, but which, in the inscrutable designs of Providence, has become the strong hold of those who profess an opposite faith. The children of the Pilgrims are not to be driven from their religion by misrepresentation or ridicule; there is but one vay in which this can be done, and that is, by convincing them that it is not the religion of the Bible.

We do most firmly believe that the religious principles of our Puritan ancestors are for substance the principles of the Gospel of Christ; that from them is derived all that isconsoling in religion and useful in our political institutions; that on the defending and maintaining of them depends the continuance of our liberties and the salvation of our souls: and believing this, we should be recreant to our allegiance to God and our duty to costerity if we did not nake every effort to preserve these principles in their purity; and believing this, too, we have not a single doubt of final suc cess, for the Church of Christ is built on a rock, and can never prevail against it.

In order to understand some of the allusions in the Address, it should be recollected, that the Parish required of Dr. Holmes, that he should exchange Watts's Pasima and Hymns for the Unitarian Collection, that he she tinue his evening lectures, & that he should not admit Orthodox ministers into his pulpit; & on his refusal to comply with these terms, they gave him notice that he would no longer be permitted to officiate as minister of the First Parish in Cam bridge.* Dr. Holmes and the Church desired that a Mutual Council might be called; but the Parish refused to allow the Church, as such, any voice in the calling of the Council, or even to recognize their existence as a separate body. Under stances the Pastor & Church found it necessary to provide for themselves another place of worship; and it night to be known, that since the separation, Dr. Holmer forty dollars, towards the salary of the gentleman who now occupies the pulpit, from which Dr. H. was excluded in the manner above described.

* A history of the Council called by the Parish, and other matters explanatory of the above facts, may be found in the accounts of the controversy published by the Church and

ADDRESS

At laying the Corner Stone of the First Church in Cambridge, September 21, 1830.

Cambridge, September 21, 1880.

When the Jews laid the foundation of the second temple, the Lord promised, that from that day he would bless them. This promise, though made to the people of God more than three thousand years ago, is a divine encouragement to us, "upon whom the ends of the world are come."

We are assembled, Christian brethren and friends, to witness and encourage an undertaking, similar to that which then brought down the blessing of heaven—the erection of a

We are assembled, Christian brethren and friends, to witness and encourage an undertaking, similar to that which then brought down the blessing of heaven—the erection of a temple of God upon the foundation, of which this is the owner stone. If we come with all the desire of our mind, with a sincere aim to promote the glory of God, to maintain a spiritual worship, boly and acceptable to him, and to preserve the truth of Christ and the ordinances of the Gos14 in primitive simplicity and purity; we too may hope and expect, that from this day the Lord will bless us.

The seventy years' predicted captivity land now expired, and the Jews had returned from Babylon to their own land. Their first object, upon their return, was to make preparations for rebuilding the temple, which had been destroyed by Nebuchadnezzar. In the second year after their return they laid the foundation; but, from the machinations of their namines on the one hand, and their own want of activity and zeal on the other, the work was obstructed and delayed, and at length suspended. After the lapse of several years, the Lord, by his messenger, Hosea, reproved them for their acglect of the work when they might have resumed it, and commanded them to consider their ways, especially their worldliness in attending with great care to their own "ceiled houses," while "the Lord's house lay waste."—"Go up to the mountains and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He admonished them to consider work. They heard his word, abeyed his voice, and feared before him.

"And the Lord stirred up the spirit of Eurobabel, governor of Judah, and the spirit of the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord." It was on this occasion that the Lord pronousced his benefiction upon them:—

"Consider now from this day and upward, from the day that the foundation of the Lord's temple was laid, consider it:—from this day will I bless you." :--from this day will I bless you."

Let us, too, my brethren and friends, consider from the

past to the present, preparatory to our reception of the same divine blessing, from this day.

divine blessing, from this day.

Are we called upon, if not by a prophet, yet by the providence of God, to build this house? We believe we are, our conscience also bearing us witness. We appeal to God.

"Also, now behold, our witness is in heaven, and our record is on high." We look back to "the times that went over us," and see that "necessity is laid upon us;" and though we trace the origin of this necessity to man, yet, so far as the path of our duty is indicated by it, we cannot but say, "This is the finger of God." We have not, indeed, been carried away captive into a foreign country: but we far as the path of our duty is uniceated of the path of our duty is uniceated, say, "This is the finger of God." We have not, indeed, been carried away captive into a foreign country; but we have been shridged of liberty in our own. We did not sit down by the ricers of Bahylon, to weep at the remembrance of Zion; but we have wept at home. We have not been 'required to sing the Lord's song in a strange land;" but we have sung it in a strange place. "Our" consecrated homes, where our fathers worshipped God, is "not burnt up with Sre;" our fathers worshipped God, is "not burnt up with Sre;" we have not been positived to renounce she principles upon which our Church was founded, which

fathers believed, and which we believe, to be the prin or fathers believed, and which we believe, to be use iples of the oracles of God; but we have been constrained a serk an asylum, where we might peaceably avow, and naintain them. We have not been compelled to "conform" o a prescribed Liturgy, but we have been denied the privito seek an asylum, where we might peaceably avow, and maintain them. We have not been compelled to "conform" to a prescribed Liturgy, but we have been denied the privilege of divine service in the zanctuary, without an admixture of doctrines, which this Church never recognized, and which we do not believe to be contained in the Gospel of Christ. We have not been forbidden—as our forefathers were, in the land of their nativity—"to be present at any meeting under color or pretence of any exercise of religion, in other manner than is allowed—where shall be "five or more persons than the household;" but we have been frowned upon, and censured, for coming together, "of one accord, in one place," for an occasional lecture, or for religious improvement. We have not been summoned to a "Court of High Commissiom," or to a "Star Chamber;" as were Non-conformist ministers who came to New England to excape those tribunals; but we have been adjudged and condemned, without the privilege of a mutual council; and—with our united and solemn Protest against that procedure,—we have yielded for the time, to the adjudication.

What, in these circumstances, could be done, to enjoy and preserve "the liborty wherewith Christ hath made us free ?" You, Christian Erethren and friends, instantly decided the question. You repaired to the house erected for there we have, ever since, held our solemn assemblies, and "there the Lora hath commanded the blessing." The remarkable unity of the Church, the accession of members to it, and the adherence of other fellow-worshippers, forming a connection with it as a society, for the maintenance of public worship until such time as the rights of the Church and of its Pastor shall be respected, randered it expedient to provide a larger and more convenient house. Such a house it was resolved to build. Freewill offerings were

to provide a larger and more convenient house. Such a house it was resolved to build. Freewill offerings were brought in by ourselves; liberal contributions were made by our sister charches and Christian friends—(the Lord reby our sister characters and correction training—(the Lord re-ward then); this ground, already consecrated, was given by a devoted friend to the cause of Christ and the Church; materials for the building have been prepared and brought hither; and the corner stone is now to be laid.

Such was the origin of the edifice now to be erected.

Who will do that toe, we are the culpable cause of this ser erance? "The Lord God of gods, the Lord God of gods he knoweth, and all Israel," all the churches, "shall know "if it be in rebellion or transgression against the Lord-'At the in resettion of transgression against the Lord— (save us not this day), that we are building this altar to turn from following the Lord, and if we have not rather done it for fear of this thing.' To Him we again appeal to witness, that it is for the honor of his name; for the pres-ervation of the unity and order, the prosperity and perpe-tuity, of his Church in this place; for the maintenance of a ervation of the unity and order, the prosperity and perpetitivity, of his Church in this place; for the maintenance of a good conscience, and the continuance of the fellowship of this ancient Church with the great body of the New England churches, and the purest Reformed Churches in Europe and America, that we are doing this work.—Christian brethren and friends, "consider;" look to the past, and, if such be, indeed, our cause, such our principles, such our matives, the Lord will bless us from this day.—"Consider," and look to the future. If we are now succre, and shall be found faithful to the end; the God of our fathers will bless us, as he blessed them. The prayers, and leaves, of Shepard, and of all our pisus predecessors in the ministry and in the church, will not be lost. The precious inheritance which they left us, will, we trust in God, be preserved and transmitted, inviolate, to our children, and our children's children, throughout all generations. "God, even our own God, will bless us," if not with temporal blessing, yet with those of infinitely greater value—" with all spiritual blessing, in heavenly things in Christ."

"Let us rise and build;" and may the Lord bless us from this day." [Here the corner stose was laid.]

[While laying the Stone, the following words were

"Let us rise and build;" and may the Lord bless us from this day." [Here the corner stose was laid.]

[While laying the Stone, the following words were proncunced.]

The Church is built upon the foundation of the prophets and apostles, Jesus Cheist himself being the chief Corner Stone. Other foundation can no man lay than that is laid, which is Jesus Cheist. May the stone which we now lay, be a true emblem of the great Gorner Stone upon which this First Church in Cambridge was originally built, and a piedge of its permanent continuance upon the same everlasting foundation, Jesus Christ, the same yeeterday, to-day, and forever.

[After the Ode.]

On the Lord of the temple let us humbly rely for "good success;" and let nothing intimidate or discourage us. "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain! before Zerubbaled thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, Grace, Grace, unto it." Here is our refuge and strength. "Except the Lord build the house, they labor in vain that build it." Him, therefore, let us unitedly invoke. During this invocation, let no remembrance of the past excite one unfallow.

I have been been described and occasion; that from this day, while beholding the ascent of this sacred edifice, we ourselves may "grow unto an holy temple in the Lord."—"Lifting up holy hands, without wrath and doubting," let us pray.

[The following is the letter of Rev. Mr. Adams, alimbal to

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The following is the letter of Rev. Mr. Adams, aliaded to above.]

Christian Brethren and Friends,

I am prevented from being with you to day by a temporary illness, which will delay my return beyond the time appointed for the laying of the Corner Stone. I therefore send this as an expression of my ardent affection, and to congratulate you upon the occasion which has called you together. It is an occasion which calls for devout thanksgiving and praise. "Hitherto hath the Lord helped us," and all that he has done for you is only a pledge that he will do more. In order to receive the divine blessing on your present enterprize, it is necessary first of all, that your hearts be right with God. Be sure, dear Brethren, that this building is intended by you as a temple to the Living God, and not as a monument to human pride. Lay this Corner Stone for Jesus Christ, and not for self. Banish every feeling but ardent love to the Saviour and the souls of men. Then God will smile upon you and you shall be blessed in your deed.

To the Church, let me say, in the words of Him who bought you with his own blood. "Fear not title flock, it is your father's good pleasure to give you the kingdom." The good Shepherd is leading you home; here he is eracting a fold for your temporary abode, that you may have "a hiding place from the wind, and a covert from the tempest." Have any of you wandered from the good Shepherd I Come, now, and give yourselves again to his care, and follow on in the footstern of the flock. Have any of you wandered from the good Shepherd 1 Come, now, and give yourselves again to his care, and follow on in the footseps of the flock. Around this Corner Stone, he fore God and Christ and the great cloud of witnesses in heaven and on earth, renew the consecution of waters. God and Christ and the great cloud of witnesses in heaven and on earth, renew the consecration of your souls to Christ. Begin from this time anew your journey towards heaven. For you to live, let it be Christ. Thus you will fulfil the great object for which this building is to arise. And may your hopes be on that Corner Stone which God has laid in Zion; for upon every soul who shall not be found on that Stone at the Last Day, the rains will descend, the floods will come, the winds blow, and its fall will be as great as it will be eternal.

will be eternal.

Beloved friends of the Congregation, who as yet have no hope in Christ, let me say that this occasion is deeply interesting to you. On this Corner Stone a building is to arise in which you are to prepare for heaven, or ripen for destruction. You will look back from eternity upon this occasion and this house with feelings which no tongue can describe. Of some of you we may point to this place and say "this and that man was born there." I ask you my dear people, as one who watches for your rouls in view of the last account, in which world do you intend to review your attendance in this house of prayer? When you go to your respective homes, let me exhort you to lay the Corner Stone of your house for eternity. Begin on this interesting occasion the great work of preparation for heaven, for the time is short; and the Son of man may be at the door.

And now beloved friends, may the love of the Father be with you; and grace from the Lord Jesus Cirist, and com-

And now belowed friends, may be at the floor.

And now belowed friends, may be love of the Father be with you; and grace from the Lord Jeens Christ, and communion and fellowship from the Holy Ghost. And may Pascors and People neet at last around the throne God and the Lamb.

With Christian salutation, yours in the service of the Gos-

ANNIVERSARIES AT ANDOVER.

ANNIVERSARIES AT ANDOVER.

The following account of the exercises at Andover of Monday and Tuesday of last week, we copy from the Journ at of Humanity, as we had not the pleasure of hearing them On Monday evening a public meeting of the Porter Rhet orical Society, in the Theological Semnary, was held, a announced last week. The exercises were of a high order and did no less credit to the elevated philauthropy for which the Seminary has always been distinguished, then to the in amounced last week. The exercises were of a high order, and did no less credit to the elevated philanthropy for which the Seminary has always been distinguished, than to the influence of the Society in adding the developement of taste and talent in a specific direction. The Anniversary of the Society, celebrated on Tuesday, P. M. was honored as usual by the learning, experience, and inspiration of older minds. The Address was by Rev. Dr. Dama of Newburyport, and the Poem by Rev. Mr. Huntington of North Bridgewater.

The Address of Professor Hitcheock, before the Mechanical Association, on Tuesday morning, was listened to with deep interest. The adoption of measures by which indigent young men of talent may, by their own offorts, avail themselves of the best facilities for education which our country affords, and that by the very means which give it his speedy long life, was urged with an exarestness, with a mastery command of the whole ground, and with a cogency, apteness, and variety of appeal and illustration, that must long be food for thought to those even, if any there were, whom the speaker failed to convince.

On Tuesday evening was celebrated the interesting anni-ersary of the Society of Inquiry respecting Missions. Ad-ress by the President, Mr. Adams, of the Senior Class. The Order of Exercises for the Examination on Wedesday was as follows:

FORENOON.

Prayer.

Appropriate office of an Interpreter of the Scriptures.
E. Jennison, Walpole, N. H. Proper manner of studying Christian Theology. F. Fircu, Pawlet, Vt.

Deportment of a Pastor towards sects who differ from him.

J. M. C. BARTLEY Londonderry, N. H.

Circumstances of the age favorable to the cultivation of Sacred Eloquence.

J. BATCHELDER, Wendell, N. H.

The value of Mental Philosophy to the Christian Minister.

J. B. KENDALL, Philipston.

Are the designations of time in the Apocalypse to be literally or figuratively understood?

J. S. EMERSON, Chester, N. H.

Frequent change of Pastors.

1. A. HART, Oncida Co., N. Y.

Exercises the second of the content of the content

L. A. HART, Oneida Co., 12.

Exercises proper for one immediately before entering on the Work of the Ministry. M. WINCH, Holden.

Importance of Doctrinal Preaching in Revivals of Religion.

L. FARNAM, Windham, C. The Unreasonableness of Objections against the Sove-cignty of God. G. W. HATHAWAY, Freedown. The Abase of Reason in Biblical Investigations.
S. M. E. KITTLE, Dorchester.

S. M. E. RITLE, Do Call.

D. D. GREGORY, Sand Lake, N. Y.

Power of Illustration. A. W. M'CLURE, Boston.

Primitive Christianity contrasted with Pagan Idolatry.

G. B. CHLEVER, Hallowell, Mc.

Exposition of Romans 3: 25, 26.
W. G. Schauffler, Sintigard, Germany Proper "reatment of Opposers to Religion.
C. H. LITTLE, Boscaueen, N. H. Dissertions in Proaching. C. C. Serrono, Easter, N. H. Bacred Music.

AFTERNOON.

Universalism. Sacred Music.
J. AEROT, Jr. Philadelphia, Pa. Transation and Exegesis of the 110th Psalm.

O. HERRICE, Keene, N. H.

Paritation favorable to Liberty.
M. Kinball, Concord, N. H. Have those who deny the Divinity of Christ been distinuished by their religious toleration when in possession count?

W. RICHARDSON, Gilmanton, N. H.

Obstacles to the Preacher's success.

J. C. Parmelee, Benson, VI. Do the Declarations of the Sacred Writers, that the lants' are "born again,"—"created anew,"—" raised sent the dead,"—imply a Special Work of Grace in the carts of the Regenerate!

A. PATTEN, Billerica. The Papal Church. B. B. E.D. WARDS, Southampton.

The Papar Church.

The proper Standard of a Preacher's Excellence.

W. Atlans, Andorec. Demerit of Sin. J. FULLER, Vershire, Vt. of the Exegetical Study of the Bi-

Demerit of Sun.

Practical Importance of the Exegetical Study of the Sospel.

O. TISKER, Worthington.

On the success of the success of the success. Why Eloquence cannot, of itself, secure the success of the reacher.

L. Woods, Jr. Andover.

SACRED MUSIC .- Original Hymn. If aught could hold our ling'ring feet
From palis where duty calls,
'Twould be these friends,—this dear retreat,—
These consecrated halls.

But Jesus points-his lambs to guide-Where dispherdless they stray: we work's white harvest, waving wide, Forbids our long delay.

We've heil most sweet communion here, While Christ has been our theme, We thought each precious parting year Like Jicob's holy dream.

We go, but not forsaken grieve-God isoar promis'd Friend; And all we love, and all we leave, His grace can still defend.

The love that binds, shall bind us still, Though seas between us redl; Nor distance, time, nor toil shall steal One feicodship from the soul. At 15 years, think light belows; Tework think light belows;

They-bring us thither, where thou art,
-Our Everlasting Rest!

The perfermances generally were highly creditable to the Institution; and the profound attention with which they were listened to by a crowded and intelligent audience, gave unequivocal testimony to their merit. One thing we have always admired at Andover, and that is the freedom with which each man throws out his own soul and gives you his own natura likeness, in his composition. There is very little of the nade up sort of writing; the students are not drilled to thak in one and the same train, and to expres their thoughts in one and the same set of phrases; but each n think for himself, and to choose the language that best fit the shape of his own conceptions. The consequence is that there is usually striking originality and va riety in the public exhibitions at that Institution. We speak not if every one, for there, as every where else, there are some who, as they can make nothing of themselves, deavor to make up a self out of other minds, and gener ally succeed in producing a feeble imitation of the most faulty parts of an indifferent copy. Let a man be thorough ly and honestly himself, and though his mind may not be of the highest order, he will secure the respect of hi

ne which is never awarded to the mere imitator. In most of the performances, there was a seriousness and religious sincerity, which could be produced by nothing but the consciousness of possessing the important treasures of Christian trub and which restructive and gratifying to the man of simple piety, as they were interexing to the man of taste and learning. has been a nanifest improvement in the general style of elecution, and we hope a like improvement may soon be extended to gesture, and the motions of the body, some of which were not of the most graceful kind.

No Evangelical Christian could attend the exercises of the last week, without feeling a glow of gratitude to God or the establishment of such an Institution, and for the ability and success with which instruction has there been adapted to the wants of the religious commun

On Wednesday evening, the Rev. Dr. Hawes of Hartford preached an impressive and Christian-like Sermon, on the ses of want of success in the labors of ministers, before the Alumni of the Seminary.

The same evening there was a meeting of the Biblical Society which was formed last year; and Prof. Edward Robinson was elected Secretary, Rev. Dr. Beecher Vice President, and Leonard Woods, jr. Director. Prof. Uplam of Bowdoin College was appointed to read a Dissertation on some topic of Biblical Literature before the Society a the next annual meeting, and Professor Turner, of the Episcopal Seminary in New York, was

same service in case of the failure of Prof. Upham. Professor Robinson has determined to prosecute the degn of publishing a quarterly journal of Biblical Literature, which was announced last year by Professor Smart and the president editor of this paper. The undertaking was then astponed, because no one felt willing at that time to incur he pecuniary responsibility necessary in the c of a work of that kind. The prospectus of Mr. Robinson's publication may be found in another column of our paper. The subscription list of the Biblical Inquirer will be transferred to the Repository; and as Mr. R. assumes the whole pecuniary responsibility, as he has qualified himself for the ask of conducting such a journal by long and successful study at the best Seminaries in this country and in Europe, and as a work of this nature is absolutely essential to improvement and well being of our churches in these days of busy speculation and growing infidelity; it is to be hoped that no man who feels the importunce of the object, will fail to give it his speedy patronage. The first number will be issued in January, and will contain, among other articles, an account of the state of theological education in Germany, and a treatise on some of the most important principles of

Andover Seminary .- We understand, from good authority, that the Rev. Dr. PORTER, President of the Theological Seminary in Andover, and Bartle: Professor of Sacred Rhetoric, has resigned the latter office, as being incompatible with that attention to his duties as President, w the important interests of the Institution demand. He will, however, give such assistance in the Lectures of the Rhetorical department, as his other engagements, and the impaired state of his health, will permit. It is expected that a new Professor in this department will shortly be elected.

NOTICES OF NEW PUBLICATIONS. An exhibition of Unitarianism; in Quotations from its standard Authors and Works, with Scriptural

Extracts. Boston, Peirce and Williams, 1830. There has been so much of indefiniteness in the exhibitions of Unitarianism which have been made by Unitarian writers in this country, that it has been difficult to ascertain what the system really is, as held by its American advocates. Dr. Channing and the Christian Examiner have told us many things which they do not believe; but as to what they do believe we are still very much in the dark. This definiteness may arise in part from the fact that Unitari anism has not yet fully developed itself, even in the minds of those who hold the system; and in part from a consciouscess that the system itself, if fully exposed, would give too great a shock to the religious sensibilities of the more serious part of the community. Old prejudices must not be too openly attacked, old phrascology must not be too suddenly relinquished; Orthodoxy must be undermined rather tha carried by storm. Such was the policy of Unitarianism till Dr. Morse and Dr. Worcester commenced the work of dri-

ving it out into open day.

Unitarians, generally, now affirm, that the Bible is not a revelation, but only the record of a revelation, written by men habit to mistakes and errors like ofter writers; that the doctrine of the atonement is horrid, heathers, and absurd; that the doctrine of regeneration is a fiction derived from the strong metaphorical language of the Bible; the deity of Christ a notion of pagan philo of fallen spirits a relic of Oriental mythology; and tout hu-man depravity and the eternal punishment of the wicked are gloomy dogmas, grossly dishonorable to the character of God. Yet many who believe in some or all of these doctrines, are persuaded to lend their influence in favor of tarianism, under the impression that it differs from Orthodoxy in nothing that is essential. It is time that this ion was done away; and we know no better mode of effecting the purpose than that which is adopted by the compiler of the tract which now lies before us. It consists entirely of sentences selected from standard Unitarian writers, with some appropriate texts of Scripture, respecting the most important doctrines of religion. It is true that no sect can justly be held responsible for every sen which any individual of the sect may see fit to advance; but it is equally true that the general train of thought and belief in any sect may be fairly represented by a comparison of a sufficient number of its standard writers. Such a con parison is made in this tract, and we recommend it to all who wish to ascertain what Unitarianism is, as far as it has yet been developed in this country.

A Tribute to the Memory of the Pilgrims, and a Vindication of the Congregational Churches of New-England ; by Joel Hawes, Pastor of the First Church in Hartford. Hartford, Cooke & Co. 1830.

This volume consists of six Lectures: 1. Constitution and order of the Primitive Churches. 2. Origin, Principles, and Influence of the Congregational Churches of N. E.

3. Deductions from the foregoing Lectures. 4. Character and Vindication of the Pilgrims, 5. Causes and Extent of Decleusion in the Congregational Churches of N. F. 6. Means of Recovery and Defence. These are topics of deep nterest, and they are treated in an able and sansfactor

It is singular that Congregationalists have done so little of late years, in defence of their peculiarly simple, and, as we believe, strictly scriptured mode of Church government and discipline. The spirit which pervades the whole system of ecclesiastical order in the Congregational Churches, s the same spirit which has given us all the civil liberty which we enjoy; and the religious institutions of our fa-thers are the real parents of our free political institutions. Let, strange to tell, the puritans, and they who hold the entiments of the puritans, are often reproached as the enemies of civil and religious freedom, by men who have neither religion nor civility. Sects in New-England which owe their very existence to the moderation and forbearance f Congregationalism, are now ready to impeach Congregationalists as the foes of toleration and such has been their remissness in the business of self-defence, that some have istened to their accusers and left the churches, who might have been retained, if they led been made acquainted with

It is, therefore, highly important that Congregationalists hould study the character of their ancestors, that they should become intimately acquainted with the nature of their own reus institutions & the means of defending & preserving them On this account we have been highly gratified with the course pursued by Judge Story, Mr. Everett, and President Quincy, in some of their public addresses; and on this account we receive with gratitude the interesting volume which Mr. Hawes has given to the public. The discussion respecting the Primitive Clurch, and the exhibition of the points of resemblance between that and the Congregational Churches, will be new to many readers; and the spirited vindica-

The notice of the declension of some Congregational churches from the faith of their fathers may cause ness among some of our neighbors; but we would hope that an attention to the means of recovery, as exhibited in this volume, if lost upon the wanderers themselves, may prevent others from straying in the same devious paths.

We earnestly desire that the work may have an extensive

circulation in our churches, particularly in those which are situated in the midst of error, and are obliged to struggle for the maintenance of the very executials of truth. The information which the volume contains, is needed ; and the spirit which it breathes, is the spirit of the Gospel. Lectures on Palestine.-We are happy to learn that

Mr. Ingraham has recommenced his Lectures on this inter esting country. An accurate knowledge of Palestine is es-sential to a full understanding of the Eible, and none who feel interested in carred studies, should neglect an opportunity, like the present, of acquiring the information requisit the successful prosecution of these studies. Christ Rejected .- This celebrated painting by Mr.

West is now exhibited in Boston. No Christian can examine it without feeling a new glow of admiration for the character of his Saviour, and of gratitude and love to Him, and the little hand of His devoted friends, who witnessed His last sufferings. One of the city papers has the follow-

West's Painting of "Christ Rejected."-A casual West's Painting of "Christ Rejected."—A casual and hasty glance at this picture has induced only a regret that we have so long delayed to make ourselves better acquainted with it. We may venture to assert, that no public or private collection in this country can hoast of any thing approaching to it, in grandeur of conception, or unity of design. It is not, as our readers are aware, a new production of fancy, but a hold and almost living exhibition of one of the most interesting and immortant events in the hisone of the most interesting and important events in the history of man; and whilst the Artist and the Amateur gaze on it, and wonder at and admire the genius of West, the Christian will feel his sympathics awakened anew, and his religious impressions strengthened, whilst he contemplates the meckness and resignation of the "man of sorrows" amidst the buffetting and derision of the Romans, and the malice of the Jews.—Literary Adv.

Correction .- In our notice of the Child's Guide, last Correction.—In our bories of the Califa's tautae, assumeek, at the close of the second period, instead of "reading correctly" it should be "reading for ideas." The Editor was absent, and the inside proof was not examined by PROGRESS OF TEMPERANCE.

PROGRESS OF TEMPERANCE.

Temperance on the Mississippi.—In a late excursion on the river, on board the steamer "Paragon," Capt. Moore, I perceived with equal pleasure and surprise, that "ardent spirit" was excluded from the table, and none, repeatedly to pass up and down the Mississippi, and this in the first instance of the kind which has fallen under my nice, and I am satisfied, from extensive inquiry, that is Capt. Moore belongs the honor of heing first to set such it noble example among all the steam boat masters on the western waters. I had the additional pleasure to pecific, also, that gambling was entirely prohibited, who greatly enhances the pleasure of a passage on board the commodious and delightful boat.—Ciacinnati Jour.

Fishkill Landing, N. Y.—Several of the stores in the

Fishkill Landing, N. Y.-Several of the stores in the Fishkill Landing, N. Y.—Several of the stores in the neighborhood have abandoned the sale of ardent spirits. The Board express pleasure in recognizing among these stores those connected with the very large manufacturing establishments at Matteavan and Glenkon. Increased ponetuality and despatch in businers; greater contentment with their wages, and their condition, are officially reported as the consequence of abandoning the sale of ardent spirits at their manufacturing establishments.

RAPID CHANGES IN FRANCE.

In our paper of the 10th inst, we made this rief reflection on the news of the Revolution, then received from France, which we do not re-telled to have seen in any other periodical— "Amongst other events, which we may hope to it will indicate the wound, which is will indicate the wound, which will inflie: on Papacy, as not the least." We this day give the intelligence, just received, that the sentence in an article of the Charter, which declare the Catholic, Apostolic, and Roman Religion to he Religion of the State," is repealed and also Equal religious freedom is extended to all deno nations of Christians. How fearful a stroke this, to the extended conquests in our country, contemplated by the Papal See!—When we recollect the wealth, which the late bigoted king of ollect the wealth, which the late bigoted king of france had at his command, and that he is not only at once put down, but the Government of France forbidden to waste its treasure on Popers, and that at this moment the monarchy of and that at this homeat the informating of spans another Papal power, seems tottering to its fall, we may hope the time is not far distant, when this Mystery Babylos shall be destroyed; and hen the command shall be promptly obeyed k-joice over her, thou heaven, and ye holy apos tles and prophets; for God hath avenged you on her." How desolate would be our feelings, how our heart would sink within us, did we not see, n all the revolutions of the nations, the superin-ending providence of Almighty God!—We re-pose in the belief that "His counsel shall stand and that He will do all Bis pleasur

RELIGIOUS SUMMARY.

REPORT OF A MISSIONARY IN VIRGINIA. In the Missionary Reporter for September we find the fol-owing report from the Rev. James Paine, who, we conclude from the date of it, is laboring in Rockbridge county. His communication is as follows:

Lexington, Va. July 30, 1830. Lexington, V.a. July 20, 1820.

"Since the commencement of the present month, I have preached sixteen times; travelled 198 miles, and visited a few families. I have also delivered several addresses to Bible classes, and to reachers and schedurs of Sabbath schools. We have now four Bib e classes, which promise much good, and which have already diffused a salutary influence. We have also fart fourishing Sabbath schools, which exert a happy and poverful influence in the neighborhoods where they are established; to each of these schools there is a very respectable library attached, from which much good will no doubt result.

During the present month, I have also organized a Tem

doubt result,

"During the present month, I have also organized a Temperance Society, on the total abstinence plan. Between fifteen and twenty members are now attached to this society, and many more are expected to come forward and renounce the use of the Destroyer.

"In the neighburhood in which this society is formed, a man had about a week before its formation killed himself by the habitual and intemperate use of ardent spirits. I hope the lamentable and miserable and of this unlarge man, may prove a warning to others. I visited this than a kuthe before he expired, and had considerable conversation with him, if such it could be called, for he was speechless and could only answer me by either squeezing my hand in token of assent, or shaking his head as expressive of a negative. This is the time in which Ministers of the Gospel are frequently called for, when the person cannot talk, and is nofit to be talked to, or reasoned with. Alas! what a deep deficient are thousands kept node by the world, the flesh, and the devil. "Oh! that they were wise that they under-rood the, that they would consider their latter end," that they might so number their days as to apply their hearts unto wisdom."

RELIGION IN NEW YORK.

The following is an extract from the narrative of the start f religion within the bounds of the Synod of Utica, publish d in the Western Recorder.

The Synod of Utica, in presenting their annual reports The Syund of Uties, in presenting their annual reports the state of religion within their bounds, find renewed for gratitude and praise to the great Head of the Chu While they would meet deeply deplore their or a unfair ness in the vineyard of the Lord, they would dereath rethanks to this great name, that he hath not "deat wit after our sins, nor rewarded us according to our magnitude." he ordinary means of grace, and, in as graciously accompanied those me: has graciously accompanied those means with the special of crations of his Holy Spirit. On some of our chardes accompagations, during the past year, the gentle desso lies ten have descended; and on others, he has, in his source, ty, peaced out his Spirit in copious effusions. To the prain and glory of his grace, we would record the heart cheericand soul reviving fact, that he has "appeared in his glory build up Zion."

build up Zion.¹⁹
The congregations which have been most signally hiese with the effusions of the Holy Spirit, are those of Sarkett's Harbour, Brownville, Belville, Ist and 2d churches in Low-ville, in the Presbytery of Watertown; Mexico, Parish, and Camden, in the Fresbytery of Oawego; Western, Remenda Trenton, Holland Patent, Floyd, Rome, Augusta, Westmoreland, York-Mills, and Utica, in the Presbytery of Oasica and Hartwick and Morrisville, in the Presbytery of Ostego. Some of these precious revivals are reported ax nor in progress, and increasingly interesting. As the funits of them, there have sheady been gathered into the churches about six hondred socie; and many more, who have reconstant six hondred socie; and many more, who have reconstants is hondred socie; and many more, who have reconstants. out six handred souls; and many more, who have recent time, publicly to avouch the Lord Jehovah to be the God and everlasting portion.

RELIGION IN NEW-HAMPSHIRE. Selected from the account of the proceedings of the N.H.

General Association, contained in the N. H. Observer. General Association, contained in the N. H. Observer.

Divine influences were clearly visible in Exeter, at the beginning of the year 1820, (about which time the model of one of the clurches renewed their covenant with get to learning,) since when the good work has progressed distley and gradually, and it is hoped that the Spirit has not at departed,—68 members have been added to the first church since March 1, and a number to the second. The Baptist Church also, has received large accessions.

The work has embraced some of all classes, and of all ages, from 14 to four-score, one old gentleman remembring distinctly the serious impressions made on his aind by

g distinctly the serious impressions made on his said! e preaching of Whitefield. The number of all persons assually large, and that of males, small. The extent is work has been measured by the prayers of the church In Dover, an unusual serious extent. In Dover, an unusual seriousness has prevailed during year. 66 have been added to the church. There is ill a spirit of inquiry among the people.

At Great Falls, their minister was dismi

but they have been supplied with preaching, and the church is strengthened. There has been considerable process. the subject of religion, and, it is hoped, 20 or 30 have become subjects of grace.

In Canterbury, there has been some special attention; a

prayer meeting was commenced soon after the meeting of the last General Association, which has been attended with a blessing: 30 have united with the church, which consist of 138 members. A Temperance Society here numbers 26 members. It is remarked, that, in those neighborhoods in Canterland

It is remarked, that, in those neighborhoods in Canteriusry, where the greatest efforts were made in the cause of
temperance, and in which they were the most successful
there the influence of the Spirit of God prevailed most
and, that all those persons, in that town and in Hopkinton,
who have lately indelged hope in the Saviour, have entirely
renounced ardent spirits.

The case of the church in Canterbury, is meationed as
afterding renouncement, to were stilled greating when a

affording encouragement to unremitted exertions when a revival seems to be declining. This was the case there; but Christians prayed on; and the shower descended again-

THE BOSTON BA

Held their 19th and Meeting-House of the Salem Street, Baldwi 16th. insts. The intr fessor Ripley, of the Newton, was founded live is Christ.

The contribution after ows and orphans of Ba The Association w livery of the discourse BELA JACOBS, of Cam the Rev. E. Nelson Prayer was offered 1 Worcester Association Charches were then ing order, the letter fi Association mee Mr. Knowles, of cour given to the Assoc adopting the languag Winchell-

"Kindred in Chris
"A hearty welcom
This Church has rece This Church has rece 18, and 10 by letter; whole number baptin In the Woburn Church 19; in the Roxbury, 10; in the Roxbury, 10; Framingham, 31; in 2d Cambridge, 27; Two Churches, the and the North-Randoren Association, were Mednesday eveniference instead of p

ference instead of p and Dea. Heman Line on the subject of Mic Monthly Concert of Pr er, Crawley and Kn pious young men for Going on Revivals. was practical, and pi to the Churches as a

In the afternoon preached by the I by the doctrine of ar bibited in this disco Supper was admini Grafton, Sharp, Jace 800 persons, profess baptism." There are now 23

tion, and 3400 mem ers in Sabbath S Scholars.

The Westchester .N. 10 the Am. Bible Soc meeting Aug. 25, at Isaacs, Esq. Preside, and William Sing, V ing was opened by re-after which, the Pres It was resolved, that It was resolved, that deserves a generous furnish every destite Bible. The Report was read by the Sc Jay, in which were s allusions to the noble Bible Society, as bein ing a whole nation with has distinguished any ciety in Westchester. ciety in Westcheste voted to raise one thor This they have prom And as the amount in ply the population of quate to its wealth quate to its wearing was unanimously pause their utmost ende annual meeting, to equal at least two tour Auxiliary Bible S labour of supplying accomplished.

The Sturbridge Be The Sturbridge Ba
27th anniversary at
After the reading of
es, brother Chandler,
esting account of the
Baptists in Virginia,
ing view of the state
Association. The Ch
revivals appear to be
son, to which brothe
added last year; an
which brother T. Bar
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Brother Ezra Goin after which, brother cognized as the Past Dudley, by a Council the Church. Brothe hand of fellowship, ing addressed the Ch Thursday Aug. 2a address from Mr. A.

ldress from Mr. A hath Schools, and the in the Valley of the of \$144,50 was made Missionary in that ve Association but one

Bible Society of Pe 21st. Count Ver-Huell, Latterath read the report ken of the resolution of the ies within t were 43,377 francs, an the Bible were issued a among the Protestants, sued since the foundati Strasbourg Bible Societ taments, since 1815.
of the Bible have been France during the lattice. In the course of to enable the Committee in rome one of the depa

United Presbytery great pleasure we amouthe above title, and coriginally belonged to dians in the mother count their counsels and ope maintain the doctri maintain the doctrines, mainter of worship of the an independent Presbyte to a plurality of conge charge of six. They are hundred miles from the zealously engaged in fair

New Sabbath School bath School has recently na county in the bounds gregation, is doing well, blessing to the place, an Also, a very interesting Mr. Broaddy's mill on sy— It was opened under a It was opened under a bath day. Would that a as far as they are able, support Sabbath School

Western Asia.-Lette vicinity, from Rev. Mr. dates to the 14th of M. departing from Constrabout one month, pro

OF TEMPERANCE. OF TEMPERANCE.

Mississippi.—In a late excursion
the ateamer of Paragon, "Capt.
in equal pleasure and surprise that
excluded from the table, and none,
at the bar. I have had occasion at
down the Mississippi, and this is
kind which has fallen under my noed, from extensive imaging, the and which has fallen under my nofrom extensive inquiry, that to
honor of being first to set such a
lite steam boat masters on the
the additional pleasure to pering was entirely prohibited, which
assure of a passage on board this
ful boat.—Cincinnati Jour.

Y.—Several of the

N. Y.—Several of the stores in the andoned the sale of ardent spirits. leasure in recognizing among these with the very large manufacturing treatment of the large manufacturing of the large manufacturing of the large manufacturing the in business; greater mereased their condition, are officially reportangular manufacturing the sale of ardent spiring establishments.

ANGES IN FRANCE. the 10th inst. we made this the news of the Revolution. France, which we do not reen in any other periodicalvents, which we may hope to ay consider the wound, which acy, as not the least." We this nee, just received that the sen. g, as not the least." We this ce, just received, that the senthe Charter, which declares c, and Roman Religion to be te," is repealed and sholished.

n is extended to all denons. How fearful a stroke Conquests in our country, Papal See!—When we rece Papal See!—When we rec-shich the late bigoted king of ommand, and that he is not own, but the Government of a waste its treasure on Popery, enent the monarchy of Spain er, seems tottering to its fall, time is not far distant, when you shalf be destroyed; and and shalf be promptly obeyed. Los shall be destroyed; and d shall be promptly obeyed, hou heaven, and ye holy apos-or God hath avenged you on te would be our feelings, how within us, did we not see, of the nations, the superin-of Almighty God!—We re-His counsel shall stand, all His pleasure! [Ch. Watchman,

OUS SUMMARY.

MISSIONARY IN VIRGINIA. er for September we find the fol-James Paine, who, we conclude ing in Rockbridge county. His

ington, Va. July 30, 1830. and some and the second Satioath schools, which exert a hap-e in the neighborhoods where they of these schools there is a very re-d, from which much good will no

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I in which this society is formed, a before its formation killed himself temperate use of ardent spirits. It disserable end of this was a Futle had considerable conversation with lad considerable conversation with lad considerable conversation with lad of the was speechless and could a squeezing my hand in tokenof as das expressive of a negative. This misters of the Gospel are frequently son cannot talk, and is unfit to be rith. Alas! What a deep defusion by the world, the flesh, and the vere wise that they understood this, their latter end, that they might apply their hearts unto windom."

IN NEW YORK. act from the narrative of the state

nds of the Synod of Utien, publish-

in presenting their annual report of him their bounds, find renewed cause to the great Head of the Church, deeply deplore their own unfaithful-the Lord, they would devoutly render me, that he high not well distributed to according to our iniquities," provocations, he has continued to us trace, and, in numerous instances, he said these many with the special oppirit. On some of our churches and he past year, the gentle dews of head of others, he has, in his sovereignia copious effusions. To the praise we would read the heart cheering that he has "appeared in his glory to thick have been the past to the past to the continue of the past to the past t

which have been most signally bless e Holy Spirit, are those of Sackett's Belville, Ist and 2d churches in Low-of Watertown; Mexico, Parish, and tery of Oswego; Western, Remen, ent, Floyd, Rome, Augusta, West-and Utica, in the Presivery of Oneitees precious revivals are reported as now reasingly interesting. As the fruits of teady been gathered into the churches tals; and many more, who have recent-clarist, will, we trust, come forward in a rough the Lord Jelovah to be their partion.

IN NEW-HAMPSHIRE.

count of the proceedings of the N.H contained in the N. H. Observer, were clearly visible in Exerce, at the 1830, (about which time the members ches renewed their covenant with great hen the good work has progressed silential it is hoped that the Spirit has not yet bers have been added to the first church a number to the second. The Bapint ceived large accessions. The Bapint ceived large accessions, and of all assess, and of all assess, one old gentleman rememberions impressions nade on his saind by attefield. The number of old persons is that of males, amall. The extent of measured by the prayers of the church, is all seriousness has prevailed during been added to the church. There is her minister was dismissed a year ago; applied with preaching, and the church here has been considerable interest on and, it is hoped, 20 or 30 have been ontained in the N. H. Observer.

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trits, furch in Canterbury, is mentioned as sent to surremitted exertions when a declining. This was the case there i d on; and the shower descended again.

The contribution after sermon for destitute widows and orphans of Baptist Ministers was \$89,73.

The Association was organized, after the delivery of the discourse, by the choice of the Rev. Bela Jacobs, of Cambridge, as Moderator, and the Rev. E. Nelson and H. Jackson, Clerks.—Prayer was offered by Rev. Mr. Going of the Worcester Association. The letters from the Churches were then read. Agreeably to a standing order, the letter from the Church with which the Association meets, is read first. The Rev. the Association meets, is read first. The Rev. Mr. Knowles, of course, read the epistle from the 2l Church, in which a most cordial greeting was given to the Association, very appropriately adopting the language of a devotional hymn in Winchell—

Winchell—

"Kindred in Christ, for his dear sake,
"A hearty welcome here receive,"

This Church has received by baptism last year,
18, and 10 by letter; present number 487. The
whole number baptized since last session, is 301.

In the Woburn Church, 45; in the Charlestown,
49; in the Malden, 10; in the West Cambridge, 11;
in the Roxbury, 10; in the Charles-St. 10; in the
Framingham, 31; in the Federal-St. 40; in the

49; in the Malden, 10; in the West Cambridge, 11; in the Roxbury, 10; in the Charles-St. 10; in the Framingham, 31; in the Federal-St. 40; in the 2d Cambridge, 27; in the Brookline, 13, &c.—Two Churches, the Watertown, a new Church, and the North-Randolph, dismissed from the Warren Associaation, were received at this session.

Wednesday evening was spent in a public conference instead of preaching. Rev. Dr. Bolles, and Dea. Heman Lincoln addressed the meeting on the subject of Missions as connected with the Monthly Concertof Prayer; Rev. Messrs. Thresher, Crawley and Knowles, on the education of pious young men for the ministry; and Rev. Mr. Going on Revivals. On this subject, Mr. Going was practical, and piously eloquent.

The first Monday in January is recommended to the Churches as a day of prayer.

In the afternoon of Thursday, a setmon was preached by the Rev. Jonathed Going, from 1 Cor. ii. 2. Many valuable thoughts, suggested by the doctrine of an atoning Saviour, were exbibited in this discourse. After which, the Lord's Supper was administered by the Rev. Messrs. Grafton, Sharp, Jacobs, and I. Chase, to about baptism." 800 persons, professing "one Lord, one faith, one

There are now 23 Churches in this Association, and 3400 members. 363 persons are Teachers in Sabbath Schools, and there are 2704-Scholars.

[Ch. Watchman.

The Westchester N. Y. Bible Society, Auxiliary to the Am. Bible Society, held their 12th annual meeting Aug. 25, at Mount Pleasant. Benjamin Isaacs, Esq. President, and Messrs. Martin Mead and William Sing Vice President. Isaacs, Esq. President, and Messrs. Martin Mead and William Sing, Vice-Presidents. The meet-ing was opened by reading a portion of Scripture; after which, the President delivered an Address, It was resolved, that the American Bible Society It was resolved, that the American Bible Society deserves a generous support in their resolution to furnish every destitute family with a copy of the Bible. The Report of the Board of Managers was read by the Secretary, the Hon. William Jay, in which were some grateful and felicitous allusions to the noble resolution of the American Bible Society, as being the first effort for supplying a whole nation with the holy scriptures, which ing a whole nation with the holy scriptures, which ing a whole nation with the holy scriptures, which has distinguished any people. This efficient Society in Westchester, at their last annual meeting, voted to raise one thousand dollars in two years. This they have promptly raised in one year. And as the amount may not be sufficient to supply the population of the county, and is inadequate to its wealth and resources, a 4 esolution was unanimously passed, that the Society will use their utmost endeavours, previous to the next annual meeting, to make their contribution to equal at least two thousand dollars. Were all our Auxiliary Bible Societies equally liberal, the labour of supplying every family would soon be accomplished.

The Sturbridge Baptist Association held their 27th anniversary at Dudley, Aug. 25, 1830.—After the reading of the letters from the Churches, brother Chandler, of Virginia, gave an interes, brother Chandler, or Virginia, gave an inter-esting account of the state of religion among the Baptists in Virginia, and brother Fisher a pleas-ing view of the state of things in the Worcester ing view of the state of things in the worcester Association. The Churches most favoured with revivals appear to be the Wilbraham and Monson, to which brother A. Bennett ministers—17 added last year; and the Church in Dudley, to which brother T. Barrett ministers—39 added by

which brother T. Barrett ministers—39 added by baptism also.

Brother Ezra Going preached from Gal. vi. 10; after which, brother T. Barrett was publicly recognized as the Pastor of the Baptist Church in Dudley, by a Council convened at the request of the Church. Brother A. Parker gave the right hand of fellowship, and brother Jonathan Going addressed the Church and Congregation.

Thursday Aug. 26, the Association heard an

ing addressed the Church and Congregation.

Thursday Aug. 26, the Association heard an address from Mr. A. Bullard, in reference to Sabbath Schools, and the operations of the Papists in the Valley of the Mississippi. A subscription of \$141.50 was made to support a Sabbath School of \$144,50 was made to support a Sabbath School Missionary in that valley. A Report on Sabbath Schools was made—all the Churches in this Association but one have a Sabbath School. 1b.

Bible Society of Paris. - A meeting was held April let. Count Ver-Huell, the president, in the state of the s Bible Society of Paris.—A meeting was held April 21st. Count Ver-Huell, the president, in the chair. M. Lutteroth read the report; in which special notice was taken of the resolution of the Am. B. Soc. to supply all the destinate families within two years.—The receipts for the year were 43,377 france, and the expenses 30,943. Copies of the Bible were issued amounting to 6,555 circulated wholly smed since the foundation of the society is 110,000. The taments, since 1815. It is estimated that 155,000 copies of the Bible have been distributed among the Protestants in France churing the last 15 years, by means of Bible societies. In the course of the meeting 3,000 france were given to enable the Committee to farmish a Bible to every family in some one of the departments which they shall designate.

Miss. Herald.

United Presbytery of Upper Canada.-It is with United Preabytery of Upper Canada.—It is with great pleasure we announce an ecclesinatical body bearing the above title, and consisting of fifteen ministers, who originally belonged to different denominations of Preabyterians in the mother country; but who have fere combined their counsels and corrections as brethren ought. They mainted of working of the church of Scotland, and yet are an independent Preabytery. Each of these ministers preach to a phinality of congregations, and some of them have charge of six. They are extended over a country of five hundred miles from the each to the west, and appear to be zealously engaged in faithful missionary labors.—Philad.

New Sabbath Schools. - A large and successful Sab-New Subbath Schools.—A large and successful Sub-bath School has recently here established in Arnah, India-na county in the bounds of the Rev. Mr. Kirkpatrick's con-blessing to place, and surrounding country. Also, a very interesting school has been established near Mr. Broaddy's mill on saw-mill run, 4 miles from this city. —It was opened under auspicious circumstances. Last Sub-

Mr. Broaddy's mill on saw-mill run, 4 miles from this city.

—It was opened under auspicious circumstances, last Sabbath day. Would that all that love the Lord Jeans Christ,
as far as they are able, lend a helping hand to rear up, and
support Sabbath Schools in every corner of our land.

[Pittaburgh Heradd.

Western Asia.—Letters have been received in this
vicinity, from Rev. Mr. Dwight, which bring down the

Held their 19th anniversary in this city, at the Meeting-House of the Second Baptist Church in Salem Street, Baldwin Place, on the 15th, and 16th, insts. The introductory discourse, by Professor Ripley, of the Theological Seminary at Newton, was founded on Philip, i. 21—To me to the city of the Christ.

The contribution after sermon for destitute widows and orphans of Baptist Ministers was \$89,73.

The Association was organized, after the definition of the contribution after sermon for destitute widows and orphans of the discourse, by the choice of the Rev. date of his letters, and expected, before this time, if his journey was prosperous, to be at Tehriz, in Persia, a distance, perhaps, between one and two thousand miles, at through a rough and perilous road. He speaks of the goodness of tod, in opening before him a path of usefulness; and though lonely, he was not east down or desolate. His path was through the place where Martyn died, and by the Black Sea, through Erzroon, Georgia, &c.—West. Rec.

ORDINATIONS, &c.

Installation.—The Rev. ERENEZER CHASE was installed over the Congregation, Church and Society in Gilsum, N. H. Sept. 22. The Rev. P. Cooko offered the first prayer and preached the sermon.

ORDINATION OF MISSIONARIES.

ORDINATION OF MISSIONARIES.

Messrs, J. A. Hart, and Lucien Farnan, of the Andover Theol. Seed, were ordained as exangalists on the 23d Dr. Humphrey, Pres. of Amberst College preached the serons; introductory prayer by Rev. Mr. Joyce of Ohio; by Rev. Mr. Midinare of Belleville; right-hand of fellowship by Rev. Mr. Midinare of Belleville; right-hand of fellowship by Rev. Mr. Campbell of Millbury; concluding prayer by Rev. Mr. Hart is destined for the western part of New York, and Mr. Farnam for Illinois.

We learn that the Rev. Craus P. GROSVENOR, of this We learn that the Rev. Cyres P. Grosyrnor, of this till, has received the unanimous invitation of the Second Baptist Church and Society in Salem, to become their Pastor.—
Mr. Grosyrnor on the last Lord's day delivered his forewell serment to the First Baptist Church and Society, on which occupation the house was excessively crowded by an attentive aucrespecting his invitation at Salem.

We learn that the Rev. James Sabine, of the Episcopal Church in Piedmont Place in this city, has been invited to

We learn that the very Address that he is the city, has been invited to Episcopal Church in Bethel, Vt. and has accepted the

NOTICES.

AMERICAN BOARD OF FOREIGN MISSIONS.

AMERICAN BOARD OF FOREIGN MISSIONS.

The annual meeting of this institution will be held in Boston, on Wednesday, Oct. 6, at 10 o'clock, A. M.

The sittings for the transaction of business will be in the chapel of the OH South Church, where the members, and convene for the purpose.

The annual sermon will be preached at Park St. Church, on Welmesday evening, after which a collection will be tapreacher appointed for the occasion.

The Rev. Dr. De Witt, of New-York, is the In accordance with a vote of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board passed at a former meeting, the ordinance of the Board, in passing our between the remembers, the standard and opportunity for numeer of siends of missions, to minte in the celebration of this solution of this solution.

on feast.

On Thursday evening, there will be a public meeting in On runsacy evening, there will be a public meeting Park St. Church, at which extracts from the annual Reporting will be read, and addresses will be made by gentlem from different parts of the country. At the close, a collection will be taken.

be taken. ers of the Board, and Honorary Members, will find lodgings provided for them, on applic Chapel, at any time on Wednesday.

AMERICAN EDUCATION SOCIETY. AMERICAN EDUCATION SOCIETY.

The regular quarterly meeting of the Board of Directors will be held on Weincoday, the thirteenth day of October, 1850, at 10 o'clock, A. M. at the Rooms of the Society, naitee of the Board will attend at the same place, or Tuczday afternoon, the day preceding at 3 o'clock, to examine Cambidates applying for the patronage of the Society.

By order of the Board, E. Cornellos, See'y.

MISSIONARY NOTICE.

MISSIONARY NOTICE.

The Auxiliary Foreign Missionary Society of Worcester North Vicialty with soften near annual niceting at Huntardston, or Thursday the 21st of October, all o'clock for the transaction of business.

CYRUS MANS, Sec'y.

U'estminater, Sept. 13, 1850.

The Auxiliary Foreign Mission Society of Franklin County, will hold their Annual Meeting at Rev. Mr. Moody's Meeting house in Northfield, on Wednesday the 13th of October next, at 11 o'clock, A. M.

Conway, Sept. 20, 1820.

Asa Howland, See'y.

SOUTH MIDDLESEX CONFERENCE.

The churches composing the South Middlesex Conference and other Conferences, who hold correspondence with the Conference, are hereby notified that the semi-annual meeting of the Conference will be held at Holliston, on the public meeting at 2 o'clock, P. M.—A Narrative of the public meeting at 2 o'clock, P. M.—A Narrative of the super administered, and a collection taken to aid the cause of Domestic Missions.

Martin Moore, Scribe.

The Norfolk Conference of Churches will hold its Fall The Norfolk Conference of Churches will hold its Fall needing in Bridgewater, at Rev. E. Gray's Meeting-house, at Tuesday and Wednesday, the 12th and 12th of October next. The meeting will open with a public service, at last past 2 o'clook P. M. of the first day. At 9 o'clook, also next morning, will be a meeting of the Domestic Missionary Society connected with the Conference; after which he customary exercises of the latter will be resumed, and outlined through the day.

J. BENN, Jr. Clerk
Weymonth, Sept. 22, 1850. of Conf.

The next remi-annual meeting of the Taunton and Vicinity Conference of clurches will be at Seekonk, October 12, 2 o'clock P. M. On the following day there will be a sermon by Rev. Mr. Colly—a narrative given of the state of religion, and the Lord's supper administered.

Raynham, Sept. 21, 1820.

The Conference of Churches in Worcester North Vicinie notified, that their next semi-annual ded at Royalston, on Wednesday the Services to commence at 10 o'clock, A. M. Princeton, Sept. 24, 1830.

SECULAR SUMMARY.

STILL LATER NEWS FROM FRANCE.

The ship Concordia, arrived at New York from Ha-vre, whence she sailed on the 11th alt. Paris papers to the 10th, inclusive, have been received which con-tain the important intelligence that the Duke of Ortain the innertant intelligence that the Duke of Or-leans was proclaimed KING OF THE FRENCH on the 8th, under the title of LOUIS-PHILIPPE I. The ceremonies in proclaiming him King took place at Pa-ris on the 9th.

All was tranquil when the Concordia sailed, and the issue of the revolution appeared to give universal active

All was traugul when the Concordia sailed, and the issue of the revolution appeared to give universal satisfaction to the French people.

The government of France is to be administered by Philip d'Orleans and his descendants in perpetuity, in the male line, according to the order of primogeniture and to the perpetual exclusion of all women and their descendants.

rescendants.

The tri-coloured flag has been hoisted upon all the cessels of the French Navy.

The Nester and Scipio were expected at Toulon rom Algiers with about 30 millions of francs in gold

and silver.

In the modified provisions of the constitution, the 14th article, under which the violent measures of the 14th article, under which the violent measures of the late ministry were undertaken, has been guarded against any future abuse by constitution. The article respecting religion has been altered in a most material provision, viz. by striking out the declaration that the Catholic religion was the religion of the State. This is a change of the highest importance.

The most favourable accounts have been received from the South, and particularly from Avignon and Marscilles. There is no longer cause to fear any thing even from La Vendee.

In the sitting of the Chamber of Deputies on the 6th

Restern Asia.—Letters have been received in this dates to the 14th of May. He was then on the eve of about one month, preaching every sabbath to a few

"I accuse of high treason the Ex-Ministers, authors of the Report to the King, and who countersigned the Ordonances of the 26th of July.

Signed EUSEBE SALVERTE.

(Acclamations of approbation from all parts of the

Ordonances of the 28th of July.

Signed

(Acelamations of approbation from all parts of the Chambers.

(Acelamations of approbation from all parts of the Chambers.)

The two leading subjects which occapied the Chambers on the 6th and 7th of Ang. were the Charler and the Pearse on the 6th and 7th of Ang. were the Charler and the Pearse of the 1 the Pearse of the 1 the 1

when M. Lafitte communicated the decision of the Cham-When M. Lafitte communicated the decision of the Chambers respecting the vacant throne to the bake of Orleans in the midst his family, the house was filed with acclamations, and the voice of the multimate from without loudly to the baleony necompanied by M. Lanyette, and they were been to the property of the property of the baleony necompanied by M. Lanyette, and they were when the Duchess of Orleans presented her children to the took the hand of the Duckes of Orleans, aying "We have they are they are the prince we needed; but the bale of the prince we needed; but the bale of the prince we needed; but the bale of the prince we needed; but crowd demanded to see the Prince, set he made his approximate the prince as the baleony of the world shade of the prince as the baleony of the prince, set he made his approximate the prince as the baleony of the Duke of Orleans appearance of and declared his account of the modified Charter, and swore to observe it. This was done in presence of an and gentlemen. The same assembly of officers of every decription, ladies and gentlemen.

nd wore to observe it. This was done a presence of an amenae assembly of officers of every description, ladies and gentlemen. The oath was in the following words:

"Ia presence of God, I swear to faitfully observe the onstitutional Charter, with the modifies in

Constitutional Charter, with the modification expressed in the declaration—only to govern by the law and according to the laws, to render fair and exact justee to every one according to his rights, and to act in all tange with a sole view to the interests, happiness and glay of the French people."

After taking the onth and signing three copies of it and the Declaration, the new King mountee the the

Gentlemen, Peers, and Deputies, I have just consume ated a great act. I am deeply remaining the restores

me.

"I should greatly have desired never to occupy the throne

you have done it. Gentlemen; the Chanber of Depaties; have just made in the charter, guarante security for the abrond, and the peace of Europe more findly established. It is said that he will take the title of Philip I, and not Fendal Monarchy.

It is related that on Sunday last a Curate, performing service at a Church in the environs of Paris, began as usual to gem; but as soon as he arrived at the fac, he stopped pronounced Domine salvum fac le Gouvernment Provisie von dapp gation.

gation.

The Courier Francais says that the new King of France had already demanded of the King of England the ashes of Napoleon, from St. Helena, to be deposited in the column of the Place Vendome.

Charles X. arrived at Dreux on Wednesday in a state of deen depression, continually shedding tears. The Dauphi.

Charles A. arrived at Dreux en Wedeesday in a state of deep depression, continually shedding tears. The Dauphiness appeared less dejected, and was dressed remarkably slie wore a green redingotte with a veret collar, large trowscen, and her bair was gathered uson her forehead; she seemed deeply affected; her two chilten were by her side. The Dauphin's counterance expressed to sentiment. The Same carriage contained all the Royd Family; it is a gilt same carriage, drawn by eight horse; several hundles of lay were packed behind. The cortege entered Lreux at 3 o'clock, P. M.

The following paragraphs are all that we discover respecting the ex-ministers:—M. Franchet has, arrived at Brussels, where he was at first taken for Polignac. M. Guernon Ranville has been arrested at Tours, where Peyronnet ard Chautelauze had been previously arrested. Capelle and Monthel are positively said to be in the suite of Charles X. It is reported that Hausself and the suite of Charles X. It is reported that Hausself arrived in England, the latter has passed into Belgium, no doubt to embark at Ostend.—Gazette de France.

M. de Peyronnet, was arrested near Tours. M. Chautelauze was arrested the following morning, a quarter of a league from Tours. They are both confined in the same prison.

The Minister of the United States has paid his respects to the Lieutenant General of the Kingdom.
Gen. Clausel, it is said is appointed commander in Chief of the Army in Africa.

Report of the xeounded in Paris.—The Gazette Med.

Report of the wounded in Paris .- The Gazette Medof the communa the report concerning the persons in the late battles in the streets of that me-The following facts we copy from it, in a

preceeding, only 56 had died; and since that day only 18 or 29 more. The principal part of the wounded were from the labourers in the fauxbourgs. Out of 200 there were not above 25 soldiers, and in the other hospitals about the same proportion was observed. Musson remarked that aimost all were wounded in front, chiefly in the breast and belly. The difference between the citizens and the soldiers is said to be remarkable, as they supported the most severe sufferings with fortitude, and in silence, while the latter were exceedingly melancholy and depressed. One case is mentioned, in which a soldier died on the day succeeding the engagement, who had suffered no apparent intry. Nearly all the wounds are by fire arms, and very few by stabs and cuts. Many of them are very severe, having generally been given at point blank distance. However, it is hoped that the principal part

will be saved.

Travellers who arrive from Switzerland announce, that the late political events had created a powerful sensation in that country. At Geneva and Lausanne, the news from Paris was received with the greatest joy and enthusi-

sm.

A letter dated Banks of the Rhine, July 27, states that A letter dated Banks of the Rhine, July 27, states that Prince Paul of Wirtenberg has declared to the English Government that he would accept the Throne of Greece only on condition that the territory of the Kingdom should comprise the whole extent of country between the gulphs of Art and Volo, as originally fixed.

An iron rail-cond is about to be laid from Paris to Orleans, from thence to Tours. A company has been formed for executing this useful undertaking.

The Duke of Angouleme, it is said, on the night previous to his departure from St. Cloud, caused ten of the Royal Guards to be shot in the Park.—Le Globe.

In the rue St. Antoine, the inhabitants have taken up one

Guards to be shot in the Park.—Le Globe.

In the rue St. Antoine, the inhabitants have taken upone of the cannon balls fired by the King's Artillery, and suggested it in the place of a Lamp, with this inscription—129th July, 1830. Charles X. to his People. SPAIN.

Extraordinary confusion prevails at Madrid in consequence of intelligence that several towns in the province of Andalusis have deared against the present dovernment, and the inhabitants of Gallicia are ready to rise in the in several places.—Constitutionel.

There are various proofs of the existence of a great ex-

and the manutants of Gallicia are ready to rise in the mass. The stone of the Constitution has been again set up in several places.—Constitution has been again set up in several places. There are various proofs of the existence of n great extinct the intelligence of the events in Paris caused the great-revolution was the sole topic of conversation on the Prado and in the public houses. The King and royal family were carried. It is said that an insurrection had broken out in pasports to persons desiring to visit Spāin, alleging that ha for the purpose of revolutionizing Spain. A Paris paper affirms that 10 or 20,000 Spain through near the French on their march upon Madrid, and that the garrison of St. exclusion the purpose of revolutionizing Spain. A Paris paper frontier had mounted the consult for the Cortes, and were Sebastan had followed their example. The Spanish government had attempted to suppress the circulation of information of the events in France.

A letter addressed to a Spanish efficer in London, Madrid, August 7, says:

Madrid is now in the greatest confusion, owing to the great political change that has taken place in Puris. Last night an express arrived here with an account of proceedings of the 27th 25th and 23th uit. in France, Franch netion, notwithstanding the korrors which we suffered during their tyranical reign in our country, fulle first nation in the world.) Paris has rendered itself a modern Rome. Charles enourneed the greatest feeling of enthusiasm in the bosoms of the literal and proud Castilian.

and by the appointment of ministers whose names were exerated, has forfeited his throne. The roalt of the of enthusiasm in the bosoms of the liberal and proud Castilians. It is the sole topic of conversation on the Prado and in the Case. The King and the whole of the Royal Family were horror struck at the intelligence of the downfall of their royal relative, and the greatest factor of the downfall of their royal relative, and the greatest anxiety shows itself about the Court. To day their deferdingnd will have time to reflect on the unsettled state of his government. The condition of affairs here is dreadful in the extreme; business is at a stand still, lists are doing every thing in their power to overthrow in every property of the things. Companies are forming nia are ready at the support a change which might lead to are nearly empty, and the revenue has fallen off considerably during the last year. The officers of all the arcers of pay, and much dissatisfaction is beginning to show itself; and depend upon it, should any event as wind and upon it, should any event for the Justices of the Peace, Alcaldes, and Government of the Justices of the Peace, Alcaldes, and Government of the Justices of the Peace, Alcaldes, Spain, to preven the propagation of the news of the giorious revolution in France, fearing least some feeling might show itself.

aight show itself.

Advices from Constantinople announce that the Turks

pport of the Sultan.

Switzerland there are published

seekly twenty-four journals, sine edited by Catl From London. - The brig Hudson, Capt. Lord, at this

From London.—The brig truction, Capt. Lord, at the out on Sunday from London, brought a paper of the 18th it.—one day later than previous advices. Mr. Topliff has crused this paper, and copied therefrom the following parameters. graph :- Paris papers to the 13th ult. say "Private letters from

Farm papers to the read one say revoke return from dayonne, manunce in the most positive manner, that the country from St. Schastian to Saragossa was in full insurrection, and that Gen. Mina passed through Bordeaux the Sth, and had retered Scain at the head of 560 mea.

tion, and that Gen. Mina passed through Bordeaux the Sth, and had entered Spain at the head of 500 men."

Prince Folignae, the late French minister, had arrived at Altona, and intended to proceed to Russia.

Capt. Lord informs that the ships Great Britain, and Chus. Carroll, from Cherhourg, having on board the Execution of 17th Aug. and that His Majesty William IV. design was not stated.—Gaz. there we whether by accident or Parliament.

Parliament.—John Wilks Esq. the eloquent Secretary of the Protestant Society, is returned for Boston; and Hen-fer Pandersen, the friend of freedom, has been elected for Poston, by an immense majority, through the influence of the Dissenters. If the Dissenters, in zome other towns we could name, had acced an equally noble part, many other friends to religious liberts were er friends to religious liberty might have gone to Parlin-ment.—London World.

DOMESTIC.

DOMESTIC.

Indian Council.—At a grand Indian council held at Tonnewanda village, on the 5th inst. Suscawaya, (or Jiamy Johnson,) a pagan chief of the Tonnewanda tribe, was chosen to fill the place place vacated by the decease of Red Jackel. The ceremonies were interesting and soleun, and lasted three days. Many of the chiefs addressed the assembled multitude, some to the length of four or five hours.—Batavia Adv.

The Charleston Courier states, that a detachment of

The Charleston Courier states that a detachment of U. S. Troops left that city on the previous day, on their way to the Cherokee Nation, in Georgia. Their express object is said to be the removal, not of the Indians, but the gold-diggers. The editor adds that the rage for this precious metal, so far from being qualified or abated by the beltigerous state of affairs, is rather on the increase; and the whele Southern country seems diseased with the itch for making money, and becoming rich in a summary manner. Every face seems cadaverously gilded. Every newspaper, and every day, brings to light some new and invaluable mine; and he is a most sceptical fellow indeed, who does not believe it highly probable that his account will lie in some new discoveries. All ages and conditions are running after The Charleston Courier states that a detachment of discoveries. All ages and conditions are running after the El Dorado metal. Dartmouth College .- At the

Dartmouth College.—At the last commencement at Dartmouth College the degree of M. D. was conferred upon Stephen Brown, Walter Carpenter, George Cogswell, Israel Newton Gale, Amos G. Gale, Abraham Gould, Joseph Warren Lyman, Joseph Marsh, Richard Williams, Benjamin Woodman, Henry C. Gray, Francis W. Cragin, Erasmas D. Rice, Ludovicus Emmons, Horatio Bailey, William Trevitt, Horatio White. the prize for the bet written Dissertation, submitted by them for examination, was awarneadly called Pneumonia. tropolis. The following facts we copy from 11, in a brief form.

From all sources, official and unofficial, it is believed that the number of wounded was about seven thousand. Two days before the publication of the report, there were 1700 in the hospitals. About 500 had been admitted into the Hotel Dies; the surgeons of which establishment had besides attended three hundred more Mortality has not succeeded in the usual proportion to to severity of wounds received. Up to the Tuesday

There are 192 newspapers published in the State of New York exclusive of religious papers. Twenty seem of the number are published in the city of New-York.

Doctors Wainwright, Wisans, and Milnor, are mentioned as the most prominent of the New-York Clergy, likely professional Biology Helsart in the Episcopal office.

Praisecorthy.—The Gloncester Telemach, states that

o succeed Bishop Behart in the Episcopal office.

Prefaction thy.—The Gioneester Telegraph states that
W. Sutton, Esq. of Danvers, has tweek generously sent \$100to the Selectmen of Gioneester, for the relief of sufferers

to the Selectmen of Glouncester, for the relief of sufferers of the fire.

Rail Road from Hudson to Utica.—Application is to be made to the next legislative, for the incorporation of a sum as casp be found necessary for the purpose of company with a capital of two millions of dollars, or such company with a capital of two millions of dollars, or such ing a rail road from the tide waters of the Hudson river, by of Utica.—Alto. D. Adv.

Lichigan.—Character of the people.—With the exception of the French in the counties of Wayne and Montroe, the inhabitants are mostly emigrants from New-York, Englishmen settled in St. Joseph region, and many more Swiss. The foreigners, who have come in this year, some loave come in the present reason. There are also a few brought considerable amounts of specie.

Like Trofessions and Education.—There are 12 Presented to the company of the probably increase to 12. There are shown in the paper of physicians may be stated at from 60 to 65; and Sault St. Marie; 1 Preshyterian, at Mackinav, and 1 Empart of physicians may be stated at from 60 to 65; Beath Alabama, Aug. 26.—The crops of corn are very much injured and not more than but.

the number of lawyers at 50.—N. W. Journal.

South Alabama, Aug. 26.—The crops of corn are very much injured and not more than half a crop is made, and to the corn, and the prospects still more gloomy, as no rain of any consequence has fallen for two and a half months, counts, the adjoining States are in about the same situation. Merchants and others will do well to purchase but there is but little prospect for them this year.

The Baltimore Gazette mentions a most unfortenate accident which happened on the rail road. While the train of

The Baltimere Gazette mentions a most unfortenate accident which happened on the rail road. While the train of the city, the horse in a car on the adjoining track being out of the track and for handkerchief attempted to get lieve him was thrown out of the crr, which passed over him, and bruised him so severely that he died soon after.

him, and bruised him so severely that he died soon after.

Acather Steam Explosion.—About five o'clock yesterday afternoon, the steam boiler in the Iron Foundry afterday, and reduced the beidding almost to a heap of roins. John M-Coyl, a man employed in the establishment as an engineer, was killed instantly, shockingly mangled. A young man memboyed in and when drawn from the ruins, was found to be who was passing down Cross street on the opposite side, killed by the falling fragments of deceased friend, was body was found in the guiter covered with rubbish.—It is possible that others may have been buried under the rubbish that fills the street. A portion of the boiler years the back with such violence across the street, as to opposite. The other hands, who were employed in an sion was like the simultaneous sound of twenty cannon, and broke many windows of hones in the neighbourhood.

Execution.—J. F. Knapp was executed yesterday, between 8 and 9 o'clock, in the prison-ward at Salem, avereood.

[Jour. of Commerce.

Execution.-J. F. Knapp was executed yesterday, he-

tween S and 9 o'clock, in the prison-yard at Salem, agree-able to his sen ace for the murder of Capt. White.

MARRIAGES.

In this city, Henry H. Huggeford, Esq. to Miss Mary Butler; Mr. Benj. Luckis, Jr. to Miss. Ann Willicot Palner. Is Dedham, Mr. Ophir Allen to Mrs. Fanny C. Johnson,

In Dedimm, Mr. Ophir Allen to Mrs. Fanny C. Jonneson, both of Stoughton.

At Conway, on the 14th inst., by Rev. Daniel Crosby, Rev. Lucien Farnam, Missionary to Ilimois, to Miss Louisa Denlam of Conway.

In Admerst, Alired E. Greely, Esq. of Dunstable, to Miss Elizabeth Claggett; Mr. Annon Lawrence, of Amherst to Miss Lawrence Chaggett, daughters of the late Hon. Chann Claggett.

DEATHS.

Lastin site. Horatio N. Williams, son of Elijah Wil-

DEATHS.

In this city, Horatio N. Williams, son of Elijah Williams, and late of the firm of Peirce & Williams, Booksellers, nged 24; Joseph Brown, 60; Julia Kelley, 40; Joshua T. Sprague, 25; John Dalrynple, 39; Fanny Lee, Dawon, 40; Theodore Barton, 42.

In Plymouth, Mr. Isaac S. Swift, 25.—In Middleborough, Mr. Sohmon Thomas, 69—killed by the falling of a limb of a tree.—In Bangor, Mrs. Mary Jane, aged 27, wife In New Braintree, Sept. 12th, Lucy Bowman Daughter.

f Mr. Preston Jones. In New Braintree, Sept. 12th, Lucy Bowman Daughter of Mr. Samuel S. Woods, aged 3 years and 8 months; Sept. 14th, Harriet Daughter of Mr. Joseph W. Edron aged 4

At Penfield, N. Y. Ang. 16th, Ebenezer Watson, aged a pi ; and on the 18th, Anna, his widow, aged 70 SO; and on the ISth, Anna, his widow, aged 79, each after an illness of six days. They were natives of Gorham, Me. and had fived in the married state 60 years.

THE COPARTNERSHIP

THE COPARTNERSHIP

Heretofore existing under the firm of PEIRCE & WILLIAMS was by mutual consent dissolved on the 24th inst.
The actilement of the concern will be made by W. Peirce,
WILLIAM PEIRCE,
HORATIO N. WILLIAMS.

NEW FIRM.

WILLIAM PEIRCE has connected with him Mr. WILLIAM A. PARKER, and under the firm of PEIRCE business at the store lately occupied by Peirce & Williams, No. 9, Cornhill, late Market Street.

Boston, Sept. 28, 1830. A DECADE OF ADDRESSES, delivered

1820 to 1829, to the Sentor Classes at Bowdoin College; together with an Inaugural Address: to which is added a University. By WILLIAM ALLES, D. D. President of & CO.

3w Sept. 29.

M. CO.

3w Sept. 29.

TO Builders, Carpenters, Joiners, Brickluyers, Masons, Stone Cutters, Staters, Plumbers, Painters, Glaziers, Plaisterers, Cabinet Makers, Machinists, Weavers, Dyers, Printers, Watch Makers, Ship Builders, &c. &c. Suilders, &c. &c. &c. R. P. & C. WILLIAMS, No. 18, 20, Cornhill, Boston,

have recently added to their stock some very valuable new Books, some of which contain matter particularly valuable new to persons of the above occupations, who are invited to call and examine for themselves. FEMALE CLASSICAL SEMINARY, Brookfield.
THE next term in this Seminary, will commence on Thursday the 7th of October next. Tuition in the common and higher branches, from \$2 to \$5.—Musick \$6. French \$3. Painting and Drawing \$2, m addition.

Sep. 25. 1820.

E. FOWLFE, Principal.

NEW GOODS.

NEW GOODS.

75 CASES, making a very extensive assortment of EUROPEAN, INDIA and FRENCH PIECE GOODS,
from the latest arrivals at Boston and New-York, offered
for sale on the most favorable terms, at wholesale and retail, by THAYER & TILTON, Nos. 1 & 3 Cornbill,
(late Market St.)

SEPT. GOODS. FALL GOODS.

GEORGE STREET, No. 225, Washington St. has eccived a very extensive assortment of Goods adapted to the present and approaching season consisting in part of

received a very extensive assessment consisting in part of 30 pieces 3.4 5.4 & 6.4 Merino Cloths, 25 " 3.4 Eaglish Merino, do. 20 " Col. Circussians, 20 " Col. Circussians, 20 " Col. Circussians, 20 " Col. Bombazelts, 20 " Col. Blankers, 20 " Col. Blankers, 20 " Col. Blankers, 20 " Col. Blankers, 20 " Col. Silks, in great variety, 20 " Col. Silks, in great variety, 20 " Cartons of Thibet and Laces, 3 Cartons of Thibet and Cashmere Hidks. 20 " Cashmere Hidks

CHRIST REJECTED.

THIS magnificent picture, by the late Benjamin West, a now open for exhibition in the Atheneum Gallery, where t may be seen daily for a short period, from nine in the

nay or seen anny for a short person, iron orning until sun down.

Admittance 25 cents. Children half-price.

POETRY.

BREAK FORTH IN SONG. BY THE REV. MR. PIERPONT. (Sung at the Centennial Celebration in Boston.) (Tune-AMERICA.)

1.
Break forth in song, ye trees,
As through your tops the breeze
Sweeps from the sea!
For, on its rushing wings,
To your coal shades and springs,
That breeze a people brings,
Exiled though free.

Ye sister hills, lay down In homage due :-In homage due:—
These are the great of earth;
Great, not by kingly birth,
Great, in their well proved worth,
Firm hearts, and true.

3.
These are the living lights
That, from your bold green heights
Shall shine afar,
Till they who name the name
Of Freedom, toward the flame
Come, as the Magi came
Toward Bethlehem's star.
4. Gone are those great and good,
Who here in peril stood,
And raised their hymn.
Peace to the reverend dead!
The light, that on their head
Two hundred years have shed,
Shall ne'er grew dim.

Ye temples, that to God Rise where your fathers trod,
Guard well your trust—
The faith that dared the sea,
The truth, that made them free,
Their cherished purity,
Their garnered dust.
6.

Thou high and holy ONE,
Whose care for sire and son
All nature fills;
While day shall break and close,
While night her crescent shows,
O, let thy light repose
On these our hills.

RELIGION IN AMERICA. [This article is from the London Imperial Magazine. It was suggested to the fertile and chaste mind of the author, Rev. Josep Manney, by the circumstance of his receiving from his friend Maksor, by the circumstance of the terring tool attention and a state of the control of the numbers in the different denominations in the United States. While he colebrates the flourishing state of religion among us, he shows the disinterested spirit of a Christian, in repressing every feeling of enrously rejeices in our prosperity. The contrast between his own country and ours, in reference to Religious Liberty, and the wils of an established religion, as well as the rapidity of our increase,

an estanished reigno, as were as the rapinty of our mean statistically delineated by the pencil of a master.]—Ch. Watchen Along thy boundless forests, wide and far, Though Hesper reigns, yet shines the Morning-star; Thuth gilds the margin of thy 'nland seas, Whose white waves ripple with the forest breeze; And spreads her red-cross banner wide-unfurl'd O'er every section of thy sylvan world. Where wide Outario rolls a world of waves; Where fair Ohio, half an empire laves; Where high the Allegany mountains frown, Or deep Missouri rolls his waters brown; Fair truth is borne along with every gale, The woodlands echo with Redemption's tale. Where once the war-whoop fell in sounds of fear, Like passing death-bell to a culprit's ear; Where fate impell'd the deadly tombhawk, And rival chiefs by belts of neampusa talk; The woods are clear'd, the demon discord field, Towns spot the forest, churches lift their head. "Where wild Oswego pours her swamps around, Where Niagara stuns with thundering sound," Or further west, where rolls the tide of man Along the pine-crown'd shores of Michigan; Truth follows collars of irr the xix every sound and the pine-crown'd shores of Michigan; are strikingly defineated by the pencil of a master.]-Ch. Watchme Along the pine-crown'd shores of Michigan;
Truth follows culture o'er the vast extent;
And builds an attar where he spreads a tent;
And while he fells the wood, and clears the soit,
Renews the heart, and cheers him with her smile.
For this, like vernal dew or summer showers,
O'er all the Coatinent the Spirit pours;
And wide and far, each pastor spreads his line,
To make new channels for the stream divine.
So wide the field, so vast the moral need,
Admits no idler to dispense the seed,
All at it, always at it, enterprise
Is here the ruling mark of fool and wise.
Hence where the axe has cut the forest down,
And shap'd the wilderness into a town;
Within those avenues so lately trod,
Crowds bend the knee, and haste to worship God
See spreading zeal a wider compass fetch,
And still the line of active labour stretch
To regions far beyond, that ask a name,
And newly peopled towns unknown to fame.
In these shall nurseries of truit abound,
To spread the written word, or joyful sound.
Here may new Wesleys and new Whitefields sprin
New Baxters write and tuneful Cowpers sing.
Along these woods, at no far distant day,
The light of life may shed its holiest ray:
And here, when truth has left our eastern skies,
(Which God forbid) the Morning-star may rise. Along the pine-crown'd shores of Michigan; Truth follows culture o'er the vast extent, (Which God forbid) the Morning star may rise. Some say (O may they prophecy in vain,) That piety will cross the western main, And far Columbia steal the holy gem, That shienes so bright in Britain's diadem. That learning, luxury, refinement, gold, Will sweep all piety from England's fold, And write a Teket on the church of God, A moral, desolating Flubod. "Tis false; why write the Church-in-England's doom, That truth may in you western forests bloom? Is nought in Britain sound, in Britain right, Because Columbia has seen the light! Ah, no: whatever Master Irving say, While balf a million Christians daily pray.

Ah, no; whatever Master Irving say,
While balf a million Christians daily pray,
While twice three thousand ministers proclaim
The Lamb of God, and glory in his name,
While from these shores, Bibles and Missions fly,
And holy men the work of mercy ply,
The glory in our midst shall shine as clear,
And on that glory a defence appear.
Ask we the reason why in western skies,
Till late obscur'd, such recent lustre rise?
Ask we the reason, why of late, and now,
Jehovah should to then his heavens bow?
And make the present time their joyful hour,
A day of lustre, gladuess, love, and power;
Why, in her sylvan bower the word prevails,
Gladdening her pine-clad hills and peopled dales?
Why on each settlement the Spirit blows.
And makes the wild wood blossom as the rose?
"Tis prayer, that sends its fragrance up to heaven;
"Tis prayer, that sends its fragrance up to heaven,
"Tis prayer, that sends its fragrance up to heaven,
"Tis prayer, that sends its fragrance up to heaven,
"Tis prayer, that sends its fragrance up to heaven,
"Tis prayer, that sends its fragrance up to heaven,
"Tis prayer, that sends its fragrance up to heaven,
"To trust unyself, and will be silent here.
Free is religion as the mountain roe,
Free is the gales that o'er her forests blow. To trust myself, and will be sileut here. Free is religion as the mountain roe, Free as the gales that o'er her forests blow. Beneath his vine and fig-tree each may sit, And shape his creed by what apostles writ. Her pastors split not on our golden rocks, Rich only in the reverence of their flocks. No hunting, dancing parson wears the cloth, No drone, bred up in luxury and sloth; Her sheukerds are myselectors of the fid!

No drone, bred up in luxury and sloth:
Her shepherds are protectors of the fold,
On nobler principles than sordid gold;
None in her senates e'er a bishop saw,
Or rector from the bench dispensing law,
No 'squire and parson dare the village ban,
Or trample on the rights of free-born man.
All, all, have liberty to praise or pray,
As love constrains, and truth directs the way.
All worship God, and bow to him alone,
And truth and freedom have one common throne.

MISCELLANY.

DUTIES OF JURORS.

1. Jurors should hold themselves indifferent between the parties, neither leaning with partiality for the one side, nor with prejudice against the other; they should not suffer popular clamour, nor out-of-door influence to affect their minds or conduct, but should remember that they ought to be an independent and impartial tribunal, seeking simply to adjust prejudit the parties where ing simply to adjust uprightly the matter submit-

2. Jurors should listen attentively to all the evidence, each for himself, and not take it on trust af-terwards, one from another, each feeling that he is answerable to his own conscience, for the diligent performance of his duty.

3. Jurors should give ear to the arguments ad dressed to them by counsel, who albeit they may be sometimes dull and tedious, not speaking to the point, neither imparting light nor giving in-struction, yet are entitled to be listened to, as the struction, yet are entitled to be instened to, as the representatives of the parties. And no man can be judged justly unheard, or if the jury jump at conclusions in the dark. No advice is necessary, where the counsel are learned and discreet.

4. Jurors should not allow disgust, ill will, or

wearisomeness, induced by the conduct of coun-sel to injure the client, for it is with the rights of the latter, not of the former, they are charged .-And it is no part of their duty to visit the sins of

the counsel on the client.

5. Jurors should listen with deference to the judge—in civil suits, taking his instructions as their guide in matters of law, for to expound the law is his province; and in all cases treating his opinions with becoming respect, yet recollecting that they are the appropriate judges in malters of fact:—To forget this were to make the trial by forget thi jury an excrescence, and worse; for it were to delude by a mock display of the shadow, without

the substance of justice.

6. Jurors, when they retire from the box to deliberate, should carefully consider ALL that has been heard, not giving an undue influence to the last word;—they should consult calmly, bearing in mind that every one is equally entitled to urge his opinions, to judge for himself, and is alike responsible for the verdict. While each should be steadfast in his adherence to what he believes to be right, he should not be insensible that he may himself be mistaken, and therefore, he should no close his ear to argument, nor his mind to convic-tion. Pursuasion and fair reasoning may convince

but a self conceited and rude deportment will only tend to exclude what may in itself be just. 7. Jurors should keep the eye single, steadily fixed on doing justice, casting no lots which way they shall decide, yielding to no compromise for the sake of convenience, swayed neither by fear nor favour, nor looking to, nor apprehensive of

consequences. "Fiat justitia, ruat calum." An observance of these rules will, we believe, lighten the performance of duties generally burdensome, and sometimes distressing, and at any event, will leave in the mind the consolation which must always result from the honest and vigilant endeavour to perform to the best of our abilities our relative duties. The firmness, intelligence, and integrity of our jurors—the steady and satisfactory administration of justice, have won for them a well earned tribute of applause.

[Journal of Law. FRENCH COLONY IN AFRICA.

The African Repository for August contains an interesting account of a French colony planted in South Africa more than 140 years ago, consisting now of about 4000 souls. These descendants of the persecuted Huguenots are secluded from the world in a valley of a few leagues in extent, through which their hamlets are scattered. These hamlets are each governed by an individual chosen from among the ancients of the church, who is turn responsible to another, who, in this patriarchal society, is at once the pastor and the ruler of the people, and presides over the whole. The colony is represented as being in a most thriving state its inhabitants, primitive in their manners, though retaining some affection for La Belle France, are perfectly contented with the peculiar lot which has separated them from the rest of the world.

N. Y. American.

DREADFUL DEATH.

On Tuesday last, Stephen Karkeet, 25 years of age, whilst employed under ground in a mine, in the parish of Newlyn, was, awful to relate, buried alive, by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Kallent and the spot was a factor of the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Kallent and the spot was the sp when Karkeet answered in a firm voice, "I know all earthly power can avail me nothing, I feel the cold hand of death upon me, if there be any hope of my being extricated from this untimely grave tell me, and if not, tell me." Trevarrow at informed him that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffication must inevitably take place before any human aid could afford him relief; on hearing which, Karkeet exclaimed, "All's well, it is the Lord, let him do what seemeth to him good. Tell my dear father and mother not to be sorry as those without hope, for me, 'tis not to be sorry as those without hope, for me, 'tis now only that I am happy, 'tis now I feel the advan-tage of a religious life, now I feel the Lord is my strong hold, and now I feel I am going to heaven;" here his voice failed him—he never spoke again. Falmouth Packet.

STATISTICAL VIEW OF THE METHODIST EPISCOPAL CHURCH.

From the General Minutes of the several annual onferences for 1830, just published, we extract the following: GENERAL RECAPITULATION.

| September | Conference | Conf 402,561 69,230 4,209 476,600 1,777 447,743 123 Total Total last year 123

28,257 1,900 1,817 Last year N.B.—The numbers for last year included 9,678 for the Canada Conference, which are not reckoned in thrue increase for this year, therefore is, 37,935.

Increase this year

THEOLOGICAL SEMINARY, BANGOR.

THEOLOGICAL SEMINARY, BANGOR.
Anniversary, Sept. 8, 1830.—EXERCISES.

1. Sacred Music. 2. Prayer.
Middle Class.—3. The ductrines of Grace proved to be true by their effects. William C. Greenleaf, Newburyport, Mass.—4. The 'Sabbath. Joseph R. Munsell, Swanton, Vt.—5. The Milleanium. Elijab S. Scott, Winchendon, Mass.—6. Origin and perpetuity of the Jewish Church. Oren Sikes. Laulow, Mass.—7. Wresting the Scriptures.
John N. Whipple, Asiford, Com.—8. Sacred Music.
Graduates.—9. A Poem—Cherokee Chiefe. Robert

Graduates.—9. A Poem—Cherokee Chiefs. Robert Crossett, Bennington, Vt.—10. Evil Effects of Lotteries.— Elliot Palmer, Jr. Vernon, Conn.—11. Influence of Religion on intellectual character. Henry Richardson, Hadley, Mass.—12. Influence of popular applause on the preacher. Joseph B. Stevens, Brookfield, Conn. 13. Sacred Music. 14. Prayer.

AUBURN THEOLOGICAL SEMINARY.

The Commencement of the Auburn Theological Seminary was on Wednesday the 18th ult. On the evening previous, several addresses were delivered. The following was the order of the exercises on these occasions:—

the order of the exercises on these occasions:

On Tuesday evening, Aug. 17, 1830.—1. Prayer. 2. Music. 3. Means of securing National Prosperity, before the Southern and Western Fraternity, H. R. Hoisington, New-York city. 4. Demands for higher attainments in Sacred Eloquence, before the Rhetorical Society, J. B. Baldwin, New-York city. 5. Music. 6. Christendom accessary to the eternal perdition of the Heathern World, before the Society of Inquiry on Missions, S. Dibble, Skaneateles. 7. Order, a characteristic of the Divine Administration, before the Theological Society, W. Tobey, Ballston Spa. 8. Music. 9. Benediction.

On Wednesday, Aug. 18th.—Prayer. Music. 1. Zeol. Spa. S. Music. 9. Benediction.
On Wednesday, Aug. 18th.—Prayer. Music. 1. Zeal

essential to the Gospel Minister, J. B. Baldwin, New-York city.* 2. The Bible, the only Foundation of Morals, L. Shaw, Ruthand, Vt.* 3. Demands for a Learned Ministry, C. Chapman, Saybrook, Conn.† 4. The Sublimity of the Sacred Writings, D. R. Downer, Westfield, N. J. 5. The belief of a God essential to the well being of Society, L. Griswold, Choconut, Pa.† 6. The Works of Creation a proof of the Existence and Character of God, H. R. Hoisington, New-York city.† Music. 7. The influence of Sabbath Schools on the Intelligence and Virtue of the Rising Generation, E. Marsh, Manlius.† 8. Novelty in Religion, W. A. Richards, Hanover, N. J.† 9. Importance of Manner in the Pulpit, C. P. Wing, Phelps.† 10. Will the Jews as a Nation return to their Native Land? T. Stillman, Wethersfield, Conn.* 11. Lather, or the Spirit of the Reformation, W. Tobey, Ballston Spa.* Music. 12. Oration, before the Society of the Alumni, Rev. 11. P. Tappan, Fittsfield, Mass. Music. Rerediction. * Senior Class.

ANECDOTE OF JEMIMA WILKINSON AND THE INDIAN ANECDOTE OF JEMMA WILEINSON AND THE INDIAN.

The high claims of Jemima Wilkinson (that Christ has descended the second time and dwells in her,) are generally known. Her place of residence is in the town of Jerusalem, Ontario county, and state of New-York.——A few years past, a religious Indian paid her a visit, with intention to find out wherein her great strength lay. After discoursing with her some time, in English, he changed his dialect, and spake in his own mother tongue; to which Jemima rein his own mother tongue: to which Jemima re-plied, in her plain manner of speaking, 'Thee must not speak to me in Indian language, for I do not understand it.' 'Ah!' said the Indian, 'then I know you are not my Saviour; for my blessed Jesus understands poor Indians.'

LUTHER AND POPE ADRIAN VI. - When Adrian VI. in his letters had confessed, that a reformation in the Romish Church was expedient, but that it should be done step by step. Luther, on reading this confession, had marked in the margin of its copy of the letters, "that his Holiness intended thatan interval of a century should take place between each Step."

One Day's Work.—A Liverpool paper of Aug. 3d, rays, "On Thursday morning at 5 o'clock, Mr. Brougham left York; he break! sted, and made arrangements with some friends at Leeds; went to Bradford, attended a public breakfast, and spoke to the people; proceeded to Halfax, and spoke to the people; proceeded to Halfax, and spoke to the people; made and again at New Mill; proceeded to Penistone, and made another speech; reached Sheffield at a quarier to seven o'clock, and addressed a vast multitude in Paradisc Square; went on to Barnsley, where the market place was crowded to receive him, and where he addressed the people after ten o'clock at night, by gas-light and toreli-light, and finally proceeded to Thorne House, near Wakefield, to sleep—having travelled a hundred miles and made eight speeches in the course of the day. The following morning, at six o'clock, he addressed the inlighitants of Wakefield, and went into court at nine o'clock, at York, as if nothing had happened.

Slaves in Demerara.—A new ordinance offers a pre-ium for an increase of the negro-population. Every male slave who may have a child in wedlock is to reeive twelve gilders, about six dollars, and a larger pre-nium for children born after the first. When her eldest child is seven she is to be exempted from labour in the fields. Ny male slave to receive more than 25 stripes in 24 hours for one offence. "O Slavery! thou art a bitter draugit!"

Public Executions.—Collect no such crowds together, Public Executions.—Collect no such crowds together, as we saw here on Monday last, and as are seen wherever there is to be an execution; the certain consequence of which is the perpetuition of a hundred fold more vice and crime than is expated by the death of the malefactor, which they assembly to behold. The humber of the persons at the gallows has been variously estimated.—We think there were about \$000 persons present—others estimate the number as low as 4000, and others as high as 15,000. It is not very material which is right—all will agree, however, that there were enough to create sentiments of unningled disgust—here females leading by the band their offspring of tender years—and thete spectacles of brutal intemperance, the very vice against which the execution of Jones had warned those who beheld it with a trumpet tongue, but which, as in all sinilar cases, they heard not—or hearing, disregarded.—Lyghbburg Viegnian.

Eastern Geography.—The well known author of the History of the Cesades, M. Michaud, has arrived at Sayrna, accompanies by six scientific gentlemen, two of whom are topographical engineers—being about to explore the seenes of the events he has related, for the purpose of ascertaining corredy the geographical situation of those countries.

New Governor General for Canada.—The United

New Governor General for Canada.—The United Service Journal for August, says, that "Lieut. General Lord Almer has een appointed Capt. General and Govern-or in Chief of the Canadas, New Brunswick and Nova Sco-tia. Sir James Gempt, who has given the highest satisfac-tion in his administration of those provinces, is relieved solely at his urgest request."

PROGRESS OF TEMPERANCE.

PROGRESS OF TEMPERANCE.

Treating at Elections.—We learn from the Fayetteville (N. C.) Observer that the candidates for the Legislature in four contries in that State, "refrained from treating during the live electioneering campaign."—This is houorable able to trem and to their constituents; and it shows
a more extensive and thorough reformation in North Carolina, (in those counties at least.) than the small number of
Societies that lave been reported to us, would indicate.
The Counties thas distinguished are Richmond, Hartford,
Guilford, and Ribeson.—J. of Hum.

Honorable Retribution.—A gentleman formerly accustomed to sell aslent spirit in one of the most respectable
towns of this State, has, we understand, sent a copy of
Dickinson's Appeal to American Youth on Temperance, to every family in the town; assigning as a reason,
that he had made enough from them, out of the poison, to
to render this return only an act of justice.—" Go thou and do
likewise.—ib.

Ohio.—On Friday, Aug. 27th, "the Temperance Socie-

Ohio.—On Friday, Aug. 27th, "the Temperance Society of Kenyon College and its vicinity," held its anniversary in the College Hall. The meeting was large mod the proceedings highly interesting. Addressess were delivered by Messrs, George Denison, H. Wells, J. Henison, and J. L. Minor, and some observations added by the President, the Rt. Rev. Bishop Chase. The society consists of about one hundred members, of whom eighteen joined it on the present occasion. Two papers are taken by the Society; the Journal of Humanity, and the Geniss of Temperance; one of them made accessible to those living on the College hill, and the other, with tracts upon the same subject, kept at the mills of the Institution, where it is believed they do much good.—Gemb. Obs.

The Indians.—The Towarorse, a result tribe of Indians.—The Indians.—The Towarorse, a result tribe of Indians.— Ohio .- On Friday, Ang. 27th, "the Temperance Socie-

The Indians.—The Tuscaroras, a small tribe of Indians, near Lewistown, have formed a Temperance Society, which is fast reclaiming those of their number that were addicted to the use of the "fire water." The Onondagas always prohibited the use of liquor within the limits of their territory.—Alb. Ev. Jour.

He repented and went."-A farmer in Illinois, who had some 30 acres of wheat just ready for the sickle, and who, as well as several sons and sons-in-law, was quite too fond of the whiskey bottle, after listening to a Temperance fond of the whiskey bottle, after listening to a Temperance address, was heard muttering, in no stifled tones, that "he reckoned people could do as they pleased," &c. He was a man of sense, however, and had heard the truth; —when he entered the harvest field, therefore, it was without the bottle, and whiskey is no longer tolerated in his house.

We have this anecdote from a Baptist minister in Illinois, a preacher of temperance and an industrious distributor of Temperance Tracts, who has furnished us with many similar evidences of the progress of the cause in that State.

[J. of Hum.

MOUNT VERNON FEMALE SCHOOL. No. 33, Sumner Street, Mount Vernon. J. ABBOTT, Principal.

THE Summer Vacation of this Institution closed on the 11th inst. Pupils are admitted at any time, but they may enter with advantage at the above mentioned date, or at the commencement of the quarter, Oct. 1.

TERMS—For pupils under 12, \$10 per quarter; over 12, \$15.

S15.

Five dollars a quarter in addition is charged to those who study Ancient or Foreign Languages. Application may be made to J. Abbott, as above, or at his House, No. 9, Derne St.

2w Sept. 22.

ESSAY ON HIEROGLYPHICS.
ESSAY on the Hieroglyphic System of M. Champollion
Jun., and on the advantages which it offers to Sacred Criticism. By J. G. H. Greppo, Vicar General of Belley.
Translated from the French by Issac Stuart, with notes and
illustrations. By Rev. M. Stuart, Prof. Sacred Lit. in
Theol. Sem. Andover. Just published by PERKINS &
MARVIN, 114 Washington-street.
Sept. 22.

SPEECHES ON THE INDIAN BILL. JUST published by PERKINS & MARVIN—Speeches on the passage of the Bill for the Romoval of the Indians—delivered in the Congress of the United States, April and May 1820.

MELLEN'S POEM.

THE AGE OF PRINT.—A Poem delivered before the Phi Beta Kappa Society, at Cambridge, 26th August, 1830. By Grenville Mellen. Just received and for sale by PEIRCE & WILLIAMS, No 9, Cornhill. Sept. 22 REVIEW OF DR. WOODS LETTERS, to Dr.

REVIEW OF DR. WOODS L.C. Taylor, on the permission of sin. Together with remarks on Dr. Bellamy's treatise, on the same subject. For sale by PEIRCE & WILLIAMS, No. 9, Cornhill, (late Mar-Sept. 22.

WEBSTER'S SERIES OF BOOKS. AT a meeting of literary gentlemen, convened on the evening of the annual Commencement of Middlebury College, to consider the merits of Dr. Noah Webster's "Series of Books for Systematic Instruction in the English

Language,"— Hon, Wm. A. Griswold, of Burlington was called to the Rev. O. P. Hoyt, of Potsdam, N. Y. was appointed

The following Resolution was introduced by the Rev. Thos. A. Merrill, of Middlebury, and seconded by Rev.

nos. A. Merrill, of Middlebury, and seconded by Rev.
ohua Bates, D. D.
"Resolved, That we highly appreciate the labors of
r. Webster, the American Lexicographer,—and that we
commend his Dictionaries and Spelling Book, to the farable consideration of the community, with the hope of
creby promoting uniformity in Speaking and writing our
anguage."

thereop promoting uniotating in epeciating and writing our Language."

The above resolution was supported by the gentlemen who moved and seconded it, and also by llon. Jeel Doolittle of Middlelarry, A. C. Moore, Esq. of Plattsburgh, N. Y., Rev. O. P. Hoyt of Potsdam, N. Y. and Theodore Spencer, Esq. of Auburn, N. Y. and passed unanimously. The Rev. Daniel O. Morton of Shoreham, introduced the following Resolution which was seconded by Rev. Willard Child, of Pattsford, and further supported by Peofessor Hough.

ngh.
• Resolved, That the above proceedings be published in the several papers of this village, and, that editors throughout the State be requested to give the same an insertion,

W.M. A. Griswold, Chairman.

Wst. A. Griswold, Chairman.

O. P. Hovt, Secretary.

The subscribers, School Visiters of Hartford School Society, having examined most of the Spelling books in ordinary use in this vicinity, consider the Elementary Spelling Book of Dr. Webster, as entitled to the preference, and recommend its introduction into the several Schools of the Society.

Henry Grew,
Gustayus F. Davis,

[H. N. Brinsmade,
Gustayus F. Davis,

[Phinest Teleott.]

Gustavus F. Davis, Wm. M. Holland, Hartford, Aug. 31, 1820. *3w Sept. 22. Hartford, Aug. 31, 1820. *3w Sept. 22.

WILBUR's QUARTO REFERENCE BIBLE, together with Canne's marginal references and a Key sheet of Questions applying to every page, and Useful Tables of Scripture Names, Scripture Geography, Chromology and References. Including Valuable Harmonies of the Scriptures. By Rev. G. Townsend. Cambridge. England.—Also, a Guide to a regular perusal of the Bible, every day in the year. By William Stores. Other valuable articles are connected with this edition. For sale in various bindings with plates, at JAMES LORING'S Bookstore, No. 132 Washington Street.

32 Washington Street.

Also, Wilbur's Testament for the pocket, and a School

edition.
Alger's Pronouncing Bible with plates. Small Pocket and School Bibles and Testaments. Family and Church Prayer Books.
Common School, Sabbath School Books, Hymn Books

and Tracts. The Christian Almanack for 1831. DR. REES' CYCLOPEDIA.

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It differs from the numerous High Schools for boys; be-

It differs from the numerous High Schools for boys; being designed for those of greater age and attainments. It differs from common Academies; not being liable to the interruptions and hindrances, which arise from boarding in different places; and from the number being so great that talents of very different orders must be classed together. It differs from our Colleges in this respect; that while a scholar can pursue any branch of study to an equal extent, he can have the privilege of selecting his subject and devoting 'himself exclusively to it. Attention is also paid to French, Spanish and German languages.

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and practitioner. Several years experience in the business of teaching has convinced the subscriber, that this course is to a certain extent, preferable to that of instruction by lec-

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onials, as to moral character, &c.

JAMES H. COFFIN, Principal. Greenfield, August 1830. information, the following gentlemen may be

For further information, the tonowing scale of the formation of the format

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(1) Having examinating the property of the property of the public schools of Boston, where it is now exclusively used.

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superior to any Spelling-Book with which which we are acquainted." John Frost, Abraham Andrews, Cornelius Walker, N. K. G. Oliver, Charles Fox, IWm, Adams, Barnum Field, Masters in the Department of Reading & Grammar in the Public Schools of Beston. "The plan of the National Spelling-Book is happily devised for the aid of school teachers, and for the intellectual improvement of scholars. It is very desirable that it be miversally introduced. Send me a hundred to be introduced into this region. Vours, &c. "Andrew Vates." Fres. of the Polytechny Institute, Chittenango, N. Y. Fluladelphia, Oct. 28, 1828. Having examined the National Spelling-Book of Mr. Benjansin D. Emerson, will consideral e care and attention, we are free to express on opinion decidedly in its favor." Jno. M. Brewer, S. C. Walker, S. Jones, J. R. Eastburn, J. H. Brown. "Having carefully examined a copy of the 'National

Walker, S. Jones, J. R. Eastburn, J. H. Brown,
"Having carefully examined a copy of the 'National
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ternal Instruction, or the History of Mrs. Murray and
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ssionary Geography: or the Progress of Religion traced
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Joseph Ward, Sec'y. 3016. Sept. 9, 1830. Joseph Wand, Sec'y.



WILLIS A

No. 40.

RELI

RATIO The following extracts are Spirit of the Pilgrims for

What constitutes Infideli In determining the que is another medium of pr and which, it may be he tory. The conductors of who are so greatly scan ted infidels, it is to be a selves prefer the charge most substantial grounds lovelly of injusting the

mest substantial grounds loudly of injustice done be guilty of the same injustome, then, and remem repealedly charged the many with DEISM or INIA to the Letters of Proming, published in 1812 ters are quoted for the part in which they regard tures. In a review of tures. In a review of tian Disciple, the authorsing an "apprehension" ress of infidelity in this our clergy, and in that (infidelity) has assumed "It is to the rejection of lessor Struct attributes. fessor Stuart attributes in Germany." It follow in the judgment of the

Disciple, the Germans r art are fairly chargeable words, they are infidels. The Christian Regis alists of Germany, in disays, "The German pa and inspiration of Jesu 1876."†—The Unitarian and direct in its charges

and direct in its charger

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from Germany, far out-numb
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We have it then, on authority, that the Gern Stuart, and Dr. Wegsche are deists or infidels. A are deists or infidels. At thus discovered, in which will be agreed, to which which (it may be hoped tions may be determined, ider profess to believe that Christ? Yes, as pertins of the Unitarian Advocat judgement of these gent infidel. And in the judgmen, so man ought to

men, no man ought to professes to believe that J. We must leave them here presented in the be Meanwhile, as the line of Christian and the infidel, in the article before us, is inconsistent with their necessary to search for a And as we have now, in ity of Wegscheider and

ity of Wegscheider and red to, a common stand proper to take up the question of the constitutes infidelity? But who is Dr. Weg "German Deists" quoted appeal is now to be made fessed Christian—a Luth tor of Divinity—a learned sor of Christian Theolog Halle;—a University commore than eight hundred Bretschneider, an emined places Wegscheider in the aces Wegscheider in theologians, "whom," denominate Rationalists. ging in Christianity, an it beneficent, and intended kind; in Jesus, a messe they believe that in the S nal word of God is conto They deny a miraculous tion of Scripture, and hold ligion to which reason
They therefore discriminates they force, they therefore discriminates that force they therefore discriminates that they have been been they therefore discriminates that they have been been they therefore discriminates they have been been they are the are they are the are they are the are they are they are they are they are they are they are the are they are they are the are the are the are they are they They therefore discrimina sential from the non-esse poral from that which is this class belonged, among Kant, and Krug; and an Teller, Loffler, Thiess, thors J. E. C. Schmidt, scheider, Rohr."—Again, Wegscheider "avous the word of God equally, wimmediately so, and then firm adherence to their D gious instructions." But tory to give the words of "It is," says he, "an un

tory to give the words of "It is," says he, "an un-canonical books of the New authoritative documents of the Divine truth which it declares we of the nationity which the worthy of credit."—" This in conducting a system of relig at large, to employ the utmo laying aside those far-fetched equally difficult and unprofits up in latter times, concerning of the sacred books, we shoul religion, as well as the Holy Sas its Author, and should ure contents of the Scriptures, ter understood, as what has put true word of God."

In regard to Wegschei

Vol. i. N. S. pp. 330, 33

Number for June 27, 182
These classes are formed, tained by individuals respects are mentioned which have to the Rationalists, and one which Rationalists, and one which Revisely to Rose, pp. 45, 46
Precisely the phraseology as are accustomed to speak of a facility. Thou, Christ, Dee

Instit. Theol. Christ. Dog